

THE
EARLY SAINT LOUIS
MOVEMENT

in

Philosophy, Psychology, Literature.
Art and Education

and

Centennial Appendix

Illustrated



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A BRIEF REPORT

Of the Meeting

Commemorative of the Early
Saint Louis Movement

in

Philosophy, Psychology, Literature, Art
and Education

■

In Honor of Dr. Denton J. Snider's Eightieth Birthday
Held January 14th and 15th, 1921
At Vandervoort's Music Hall
St. Louis, Missouri

■

D. H. HARRIS
Chairman and General Manager

Introduction

The central location of St. Louis; its railroad and river facilities of transportation; its business enterprise; its commercial importance; its industries; its wealth, all combine to insure its future growth and prosperity as one of the most important inland cities of America.

But of still greater importance is its leadership in the trend of modern philosophic thought and the intellectual and spiritual progress of its people.

Emerson tells of the shot for freedom and independence that was heard around the world. So in the following pages is reported that wonderful liberation of spirit and the progress and advancement of the "St. Louis Early Movement"—in philosophy, art, literature, psychology, and education, which was developed here about forty years ago, and which has had such a profound influence in St. Louis and throughout the west, and has spread to the eastern seaboard and become international in its scope.

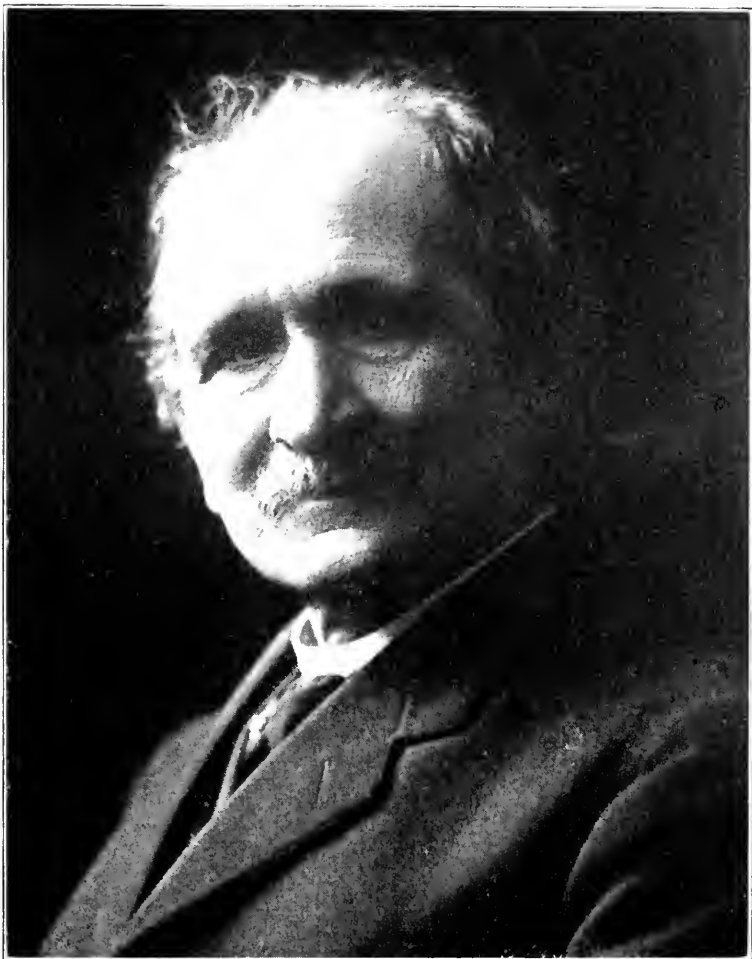
Briefly sketched here are the lives and works of the great men who originated and contributed to what is known as the "Early St. Louis Movement," notably, William Torrey Harris, Henry C. Brockmeyer, Denton J. Snider, Thomas Davidson, Adolph Kroeger, J. Gabriel Woerner and others.

It is regretted that the interest and spirit of the occasion cannot be adequately reported.

It will be interesting to study these men in their various tendencies, as the speakers have viewed them from different standpoints, thus affording us an unique and more general consideration of their work and influence.



WM. T. HARRIS



DENTON J. SNIDER

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VANDERVOORT'S MUSIC HALL.

A Report of the Early St. Louis Movement

The first session convened at Vandervoort's Music Hall, at 2 P. M. Friday, Jan. 14, 1921, Mr. D. H. Harris, presiding:

He congratulated the audience upon this occasion, stating that the early movement did not begin with large numbers, as we may have at this meeting. It had a few great men, but little known to the world at that time, who were inspired by the imperative need of checking the rapidly increasing influence of materialism and agnosticism.

They deeply felt the importance of preserving and utilizing the great universal works of philosophy and literature, filtered through generations of the cumulative genius of the human race. They also felt the need of developing and establishing, in addition to these treasures of thought, new systems that are demanded as the natural outgrowth of our modern civilization.

He said that it is eminently fitting that on an occasion like this that we should call upon the highest executive of our city to give a word of welcome: I, therefore, take great pleasure in calling upon our Mayor, the Honorable Henry W. Kiel, who happily responded as follows:



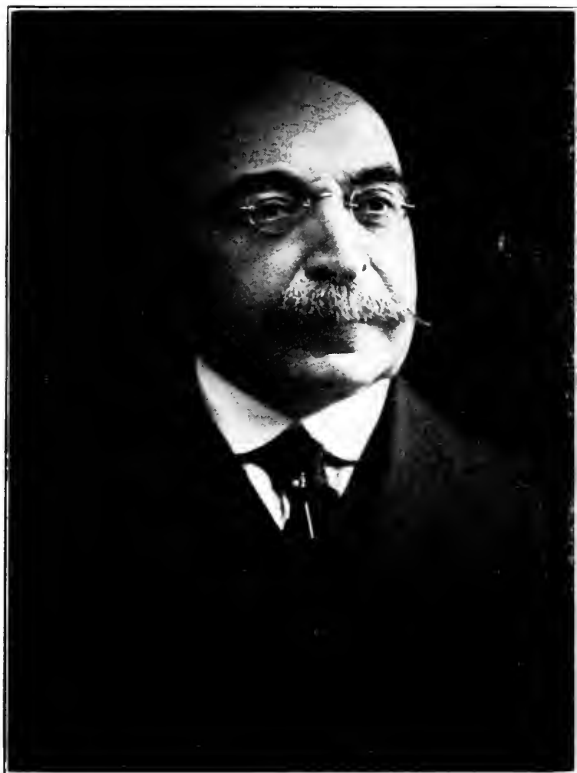
HON. HENRY W. KIEL

Hon. Henry W. Kiel: "I am proud of our great city and it gives me much pleasure to welcome delegates here. I think this is an important occasion, and is worthy of the attention and attendance of all who are interested in the vital subjects here considered."

"It is due to the men and women of the early days who had the vision to look forward and see our real needs that enables us and qualifies us to meet and discuss these important subjects. From time to time our brainy men and women adopted certain methods that have been developed into national systems."

"I must congratulate you upon this occasion and I wish to encourage the people of St. Louis along the particular lines that are your object and purpose today."

"I wish my time was not so limited. I know you have a long program, but this is a subject I would like to discuss with you, indeed, but your chairman has limited me to a few words. I am glad to be here, and I thank you for the great privilege you have accorded me."



LOUIS J. BLOCK

The Philosophic Schools of St. Louis, Jacksonville, Concord and Chicago

By Louis J. Block

Mr. President, ladies and gentlemen: I think everybody who ever makes a speech of any kind finds this difficulty, that he discovers that it is next to impossible for him, however careful he may be and however admirably he may attempt to speak, to reach the sort of eulogistic introduction with which he is presented to an audience. I find myself very much in that difficulty this morning, and now I shall have to live up to a certain standard which my good friend, Mr. David Harris, has presented.

I am here to tell a very plain and simple story, a story that in my opinion ranks in importance and in intrinsic character with any similar story that is to be told within the entire range of time. I am perfectly aware of what I am saying, and if the point of view may seem to you large and the intimation made rather extensive, I believe that the facts, spiritual, educational, philosophical, will entirely bear me out.

I have made acquaintance with philosophical movements at different times and in different parts of the world, and although I may, as I say, make a statement that seems very large and may seem difficult to prove, I do not hesitate, however, in stating that the great movement which occurred in the city of St. Louis some thirty or forty years ago, and whose leaders and protagonists were men whom some of us have known intimately, Mr. William T. Harris, Mr. Denton J. Snider, Mr. Thomas Davidson, Mr. Adolph Kroeger, Mr. George H. Howison, of whom I think I shall have the privilege later of saying a few words, in importance and in far reaching results, ranks with the greatest movements of the kind that we can find in all history.

I have often wondered, and I believe that I have ventured sometimes at a difference of opinion with Mr. Denton J. Snider, in his naming his last book, "The St. Louis Movement". I may say I lived the first years of my life here in the city of St. Louis. I practically began my life here, I think I was two years old

when they brought me here, and I lived here until I was about twenty-one. I had the privilege of attending the great public schools of this city, and afterwards went to Washington University where I graduated. So I have nothing in the world against St. Louis; St. Louis is as dear to me today as it was in the olden days when with other boys I wandered along the banks of the Mississippi River and climbed into the ferry boat and went over to Venice and the other places on the other side to take a plunge in its rather murky and somewhat forbidding waters.

I have often wondered why this movement should receive the limiting name of the "St. Louis Movement". There were reasons doubtless in the character of the city in those early days why the ambitious and high minded young men found it desirable to come to St. Louis, and it was the coming together of men who were then alive to the deepest interests of the time and to the deepest interests of all time. They came together in St. Louis, they formed the group here which worked together. They developed that system of thought which has illustrated and which to some of us has made St. Louis a kind of a Mecca, to which we have looked for enlightenment and for illumination in the dark places which we all find in the progress of our lives.

If one may go back a little and study the history of philosophic thought in the United States, one will find, I think, three somewhat well demarcated divisions in the history. If one were to write a history of thought in the United States, I think he probably would discover that he would want to make in that history, three sections. The first section doubtless would be a section which would have characteristics of the following kind, it might be called the "Primary Section", which is distinctly under the domination of some ruling dogma or some ruling principle, which comes to it not from its own inner development, but actually comes to it from without.

There was that first movement of thought which was purely dogmatic and dominated by principles and by systematic procedures that came to it not out of its own inner development, but came to it exteriorly. It was the time of obedience to authority, it was the time of the justification of authority, it was the time when the whole system of thought moved within the limitations of an external authority.

All the great people who came to this country and settled

on these shores, came with those dogmatic ideas fully imbedded in them, they were the center of their life, they were the most important things to them, they were the basis of all their spiritual experience. It was a life dominated we may say—and not in any harsh sense or in any sense that is not fully illuminating and giving them just and fair treatment—by the influence of an exterior authority, under what may be called a system of dogma.

The inevitable results, of course, had to follow from that, because the human mind, it appears, cannot subsist in that condition—the revolt ensues. Of course, I could mention some of the great minds and great people who belonged to that first period, perhaps it is not necessary to do that.

But the second and the antithetic movement necessarily came to pass. The dogma no longer was satisfactory, and particularly the imposition of external authority no longer could be endured. The revolt ensued, and the revolt produced what in the ordinary understanding is the greatest period of our philosophic and literary history. That is the great time when in New England the "Transcendentalist," published the "Dial", and the whole antithetic and liberating movement began to appear in philosophic thought, in literature, in poetry, in the novel. To that liberalism and to that development, wholly, we owe the men and the women to whom we still look up; that is to say, probably you and I look up to them, I most assuredly do, whatsoever the enlightenment of the younger minds who are now figuring in the literary field may say about it. But I still, as I did when I was a mere boy, sit at the feet of the great and the serene and the noble Ralph Waldo Emerson.

I still look back upon the times when my own illumination and my own development took me to the great writers of New England: Emerson, Lowell, Margaret Fuller, Hawthorne, Thoreau, are the great liberators of the United States. We all owe them that indebtedness. They freed us from the exterior authority which was dominating everyone of us and which we felt impossible longer to endure.

But it may be said, perhaps, that any revolt of that kind carries with it something of the elements and something of the preceding characteristics against which it arose, and that however liberalistic it may appear, it yet assumes in different phases something of the character of the period that anteceded it.

They were not wholly free. That was a battle and a fight and it was a great battle and a great fight. What it did for this country we all know. It gave freedom to this whole land. They were the center of the great abolitionist movement, they inspired the great man of his time and of his country. They gave the spirit and the soul to Abraham Lincoln, they liberated all of us. And yet, the elements were not quite fully mixed, it needed a greater liberation yet. They accepted more or less certain fundamental doctrines without giving them the entire and complete examination which they deserved.

There had to come a third, a greater and a larger movement, a movement of absolutely free thought that felt that the first thing it had to do was to find out what its own presuppositions were, and to find a justification in free thought for whatever justification there was. That was an entirely free movement of free thinking, and that free movement of free thinking was made by the men in whose honor we are having this celebration here today. And not any one of them, deserves a higher mention than the man in whose presence we stand.

This was the appearance on this continent of absolutely free thought; thinking itself wholly and entirely and systematically, thinking its own presuppositions, building up its own development, and culminating in its own entire complete self recognition and creative activity. It was a movement of free thought comparable with the great movement of free thought in Athens when Aristotle and Plato and Socrates emancipated the Greek young man and the Greek manhood altogether. It was a movement of thinking entirely comparable with the greatest movement of the Middle ages. However, the Middle Ages may have come under the influence of what may be called dogmatic elements, nevertheless the great thinkers of that time, if they will be closely investigated, will be found to be as liberalistic as any that lived anywhere.

The great thinking movement of the Middle Ages that centered around St. Thomas Aquinas was a liberalistic movement in every sense of the word. The St. Louis movement is comparable with that one, and especially is it comparable with the other great movement, the great movement in modern times, the great movement which influenced these men so profoundly and so deeply, the great movement in Germany, the great movement whose leader was the immortal Immanuel Kant. Then

came the young enthusiasts, on the one side, Fichte with his moralistic idealism and his profound sense of the right and of duty. He may be called a subjective idealist, but if that is subjective idealism, I should think that all of us would like to get as much of it as we can. There was the other young man who took the other side, the one who studied nature so profoundly and built up a system of nature, Schelling. Then, greatest of all, the wisest philosopher in the whole history of time, Hegel, at whose feet honorably and nobly sat the young men who began life here in the city of St. Louis.

The "St. Louis Movement", therefore, in my opinion should be characterized in the first place as a great national movement, and, while no one has any objection to calling it the "St. Louis Movement", because it did start and originate here; nevertheless, it belongs organically and properly speaking to the entire history of philosophic thought in the United States. It is the third in the series, as the first was the dogmatic movement, the second was the revolt, and this is the concrete, full recognition of the significance of thought, of free thought within the mind of man, also outside there in the great world of nature, also above and surrounding all of us within the Divine in Whom we live and move and have our being.

We shall not understand the St. Louis Movement aright, I believe, unless we take it in that proper sense; and we shall also further have to take it as a new revelation to mankind of all that is positive, of all that is spiritual, of all that is the very essence and the very life of the spirit of mankind and of everyone of us. As I said, there was connected with that movement the inspirer, Mr. Brockmeyer, whom I knew very slightly. But I met the other inspirer, I met the other man more intimately, who seemed to me to have walked out of the Paradise of Dante and who has been like the great St. John who, at the very last moment of the whole paradisiacal experience took Dante and showed him the illumination in the heavens above. That man I knew very well, and that man always has been to me as the representative of an ideal and of a nobility and a profundity of thought that surpasses in many respects any other man whom I have known. You know whom I mean. He walked your streets, he taught in your schools, he took care of your little children, he did every task that the ordinary man would do, but he lived everlastingly and eternally in the presence of the vision of the immortal. I speak of William Torrey Harris.

Now another man we have with us, and I look at him now. I think of him as I have known him for all these many years, I speak of him just as he was when I first began to know him. Every great movement of this kind must have in it a man like Denton J. Snider, and the function of a man like Denton J. Snider is indispensable to every movement of this kind. First comes inevitably the profound revelation in the discovery of truth; next comes the application of all this great truth in all the fields of life; third, and above that, comes the creation of a new world, a new world of art, a new world of thought, a new world of religion. There comes the necessity of complete and adequate expression, the new wine has to be put into new bottles, and the new bottles must go all over and around the world.

There must be the finder and the discoverer of the everlasting idea, there must be a man who will tell and speak and utter and express the everlasting truth to all mankind. He is the great writer, the great expresser, the one who mediates between the everlasting truth and the great audiences who are expected to hear it. In that place and in that function stands the noble man in whose honor we are met here today and, when the work is estimated aright, and it is placed in comparison with the work of any other one of the great expressers of the world—because in every epoch and every time, and wherever there has been any philosophy the great expresser has come, the expresser here today ranks entirely and completely (in the estimates of all those who are worthy to know and to give an opinion) with the greatest men that have figured in that field since time began.

The three St. Louis leaders appear to me as follows: Brockmeyer brought Europe with him, he translates the logic of Hegel; Harris antithetic to Europe brings New England and America with him; the unifier and medium of expression, the giver of the system to the world is Denton J. Snider. It is only incumbent upon all of us to say this and to express what we feel. Denton J. Snider has been to everyone of us, what Denton J. Snider increasingly is going to be to all mankind, I am just as sure of it as I am of standing on this platform, that those books belong to the everlasting possessions of the human race, the human race will never let them go, they will be in all libraries and they will have readers upon readers, and everybody will feel that again, as he himself has said, speaking of the literary bibles, "We have another revelator, another messenger, another

angel of the Lord with us who has delivered his message and has set it down in writ for everyone of us."

Now, I have been asked to talk on another subject. I believe I have about exhausted my time, and the other subject that I was asked to speak about was the Philosophical Schools having their origin in the St. Louis Movement. It will carry out the thesis which I have been attempting to develop and carry out further the meaning and significance of the St. Louis Movement, and also carry out further the way in which it has been going from one end of this country to the other.

I knew a number of these movements quite intimately, I was part of them, I was in them, so I can speak from first hand knowledge. I shall do this very briefly, because I do not care to take up much more of your time.

The first one of these so-called philosophical schools that I wish to speak about is one that had its center in one of your neighboring cities. I have been asked to speak about the philosophical schools of the city of St. Louis. I must express my inability to do that, some person who knows the philosophical schools of St. Louis much better than I do must speak on that subject. All that I can tell you is that when I was a young man in Washington University here, filled with my own ambitions, trying to write poetry and reading all kinds of things, and in trying to find a way out of terrors of different kinds that came to me, the terrors of a purely subjective knowledge which shut me up within my own self, and I did not know how I was going to get out of my own head and find anything out of myself.

I was made an associate member of the Philosophical Society of St. Louis, and I attended a number of those meetings. I remember one meeting particularly in which the guest of honor was Ralph Waldo Emerson, and Emerson read a very remarkable and beautiful paper on that occasion. Emerson was not by nature a controversialist, he disliked that very much, I have heard him say so himself. I think it was on that occasion he was rather severely taken to task by a gentleman who probably is unknown to anyone of you here, I think he has passed into that grateful oblivion into which all such controversialists should pass. But nothing was more beautiful than the way in which the philosophers came to the rescue of the visitor, and especially was the rescue made by my own teacher, Professor George H. Howison, of Washington University.

I can tell you very little about the philosophical schools of St. Louis, but I can tell you more about some of the philosophical schools outside of this city. I know there was a great philosophical school, a very remarkable movement in the city of Quincy, Illinois. This was under the guidance of Mr. Samuel Emery, and Mr. Samuel Emery had around him a group of men and women who met once a week for the study of fundamental thought.

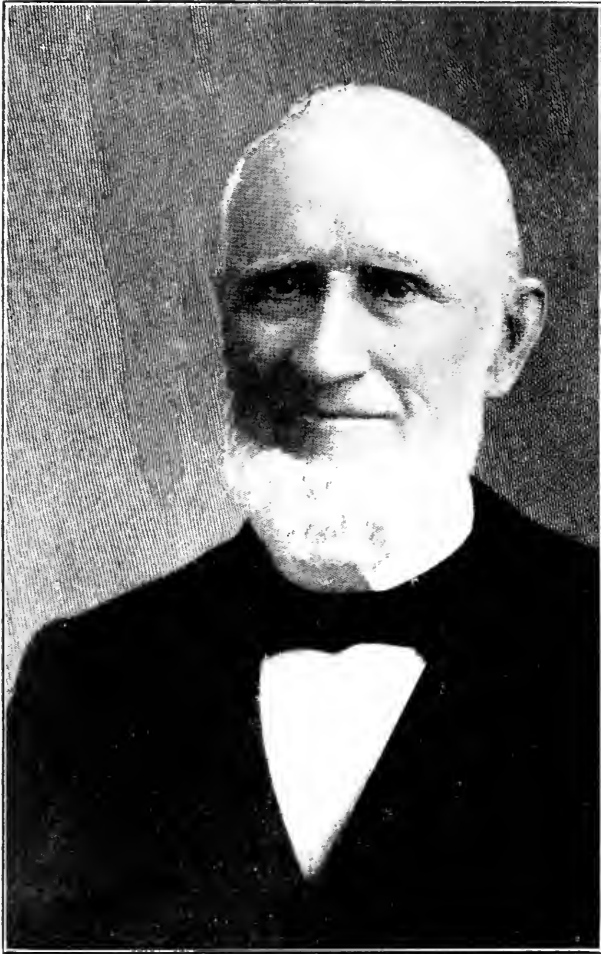
The book that they used was a translation made by Mr. Henry C. Brockmeyer, and that was a translation in manuscript of the logic of Hegel. They were studying, these men and women, business men leaving their business, women leaving their various avocations and coming together once a week in Quincy to study the logic of Hegel. That was one of the outgrowths of the St. Louis Movement.

I am endeavoring to demonstrate, and what I wish to show is that the St. Louis Movement was not an isolated fact here in this city on the banks of the great Mississippi, but it was having its influence all over this land, and that everywhere groups of men and women were awakened to know intellectual effort of the highest kind by the word that came from this group of men who were in the city of St. Louis.

In a neighboring town, where I lived for some ten years and where I had the honor of constant association with my good old friend, David Harris, in Jacksonville, Illinois, there was another movement. Jacksonville is perhaps the "pearl city" of Illinois, it is a beautiful town, and it has had for a long time a great many educational institutions. They seem to have grouped themselves there, and the people all around in that neighborhood and that vicinity have, after having built up such competency as they thought desirable, gone to Jacksonville to live, to spend their last days there, and they bring with them their families. It is, therefore, a rather selected community.

I remember the ten years I lived there with an interest that I can hardly express. I never had ten happier years in all my life, and no matter what may happen to me in this world or in any other to which I go, I know I shall not meet anywhere nobler men or nobler women.

In that town had established himself a man who was born in Missouri and then had gone over to Jacksonville, had attended



DR. HIRAM K. JONES

Illinois College, and after graduating from Illinois College, he had become interested and had gone deeply into Greek studies. He went through his medical course and became a doctor, he developed into the most remarkable physician of that town, no other doctor could be placed in comparison with him, and he had a rather curious practice which he developed and used with every patient. When a patient came to him, the first thing that he did was this: He gave him no medicines of any kind whatsoever, he sat down by his bedside, he began to talk to him. He has told me often that he could treat no patient until he found out what his internal, his mental, his spiritual, his psychological condition was. He talked with him over and over again and talked with him on varying subjects, and very frequently he gave no medicines of any kind whatsoever.

He left his patient with some healing and consoling vision, and it was very remarkable all over that city that wherever the doctor went, health and cure and consolation accompanied him. Now, this Dr. Hiram K. Jones very soon after his graduation and after his establishment there, in his function as chief physician to the city—because he was that if ever any man was, he needed no appointment from any official source, he had made himself the doctor-in-chief, the developer-in-chief, the adviser-in-chief, the healer-in-chief of that whole city—began the study of Plato. He gradually brought around him a group of men and women comparable with the group in Quincy, Illinois.

Mr. Harris and myself sat in that conventicle, in that holy chapel, in that church where the message came from beyond and descended straight from the throne. We sat there listening to the words as they fell from the lips of Dr. Hiram K. Jones. The dialogues of Plato were the text we studied, over and over again did we go through those dialogues; we went through them scientifically and fully, we studied them as they should be studied.

We had the original text, we had all kinds of translations, but above them all, we had the man whose mind was akin to Plato's own, and who, out of that kinship and out of that understanding, came to us with the great message of the great philosopher, noble and elevating, and we felt that we were listening to the words of the great Greek himself.

Now, that was the group in Jacksonville, that group I knew intimately. I cannot say that that group grew out of the St.

Louis group, that was an original center of philosophic thought of its own. But the two groups met, and often visitations came both from Quincy and from St. Louis; from Quincy, Mr. Emery; from St. Louis Denton J. Snider and Thomas Davidson; these gentlemen gave talks and lectures before the Plato Club.

The Plato Club met every Saturday morning at ten o'clock, the lecture lasted from ten to twelve, and it met always in the house of Mrs. Joseph King. That house is still standing there, and I have gone sometimes to Jacksonville, and, although it is now shut and the family have all gone away, I have stood in front of it and I have thought of the great hours that were spent under that roof in listening to the illuminated words of the great thinker and great man.

Coordinate with Dr. Jones there came another man whom we met and who came to us, and this man also, after graduation from college, had been attracted through his Greek study to the Platonistic philosophy. He did not, however, study Plato so much as he became attracted to the great followers of Plato. He was a New-Platonist. This gentleman lives in a little town up in Missouri, I always intended to visit him—

Chairman Harris: He died a few months ago.

Mr. Block (Cont'd.): I had not heard that. He was Mr. Thomas J. Johnson, of Osceola. That was another philosophic center. Then after the group here in the city of St. Louis had somewhat disintegrated and separated, going to different parts of the country, other groups were formed. I remember very distinctly that Ralph Waldo Emerson, Bronson Alcott, who came to Jacksonville very often, by the way, and made us very prolonged visits, William T. Harris and Dr. H. K. Jones met at Concord. Whether this was a prearrangement with these men, I do not know, whether it was one of those accidents which are not accidents but milestones in the development of mankind.

They met in Concord and they talked it all over, and they decided they would make a philosophic center in Concord and out of that meeting came the Concord School. It was determined on in this meeting, a meeting at which were present the men whom I have mentioned, not only men but women were there as well. Mrs. Jones, the wife of Dr. Jones, Mr. and Mrs. Walcott of Jacksonville, Illinois, Mr. and Mrs. Denman, of Quincy. They were present in Concord and they decided that

they would have the Concord school. Announcements were then made and the Concord School met the following year.

I went to the Concord School. I was there during a number of the sessions. Ralph Waldo Emerson delivered no lectures at that time. I remember only one paper that he read once in the church to which he belonged, and that was an evening meeting, not connected with the school itself.

Mr. Alcott was in all his glory and delivered a great many lectures during the Concord School of Philosophy. Those who were left of the great transcendental group, most of them came to the Concord School of Philosophy; Mrs. Edna Dow Cheney, Dr. Bartol, David A. Wasson, Colonel Thomas W. Higginson, Frank Sanborn; all these people came to the Concord School of Philosophy. Mr. Emery broke up his home in Quincy and came to live in Concord, and he was the moderator at the various lectures.

But this is the main point I wish to come to, and I wish to come to it quickly because I must not prolong this lecture much more. The men who were at the center of the movement in Concord were the St. Louis men and the Jacksonville men. Dr. Jones went there to lecture on Platonism, Mr. Snider was there to lecture on the great poets, Mr. Harris was their leader and shining illuminator in every field. So that the Concord School of Philosophy, when properly understood and properly related to the philosophic movement of this country, is part of and belongs to the St. Louis Movement. It is a part of the movement which began here in the city of St. Louis. That is another indication of how widespread the influence of the St. Louis Movement has been.

Then there was in Chicago, in the city of Materialistic development and in the city which shows those characteristics of push and rivalry and business that belong to so much of American life, in that city penetrated once again the St. Louis Movement. It came there in all its strength and all its vigor, and Harris and Davidson and Snider established the literary schools under the auspices of Miss Elizabeth Harrison, connected with The Kindergarten College, for four years in succession they came and they had a Shakespeare and a Dante School and a Goethe School and a Homer School, and it was once more the illumination that came from St. Louis that established itself there.

Then afterwards, Thomas Davidson bought a farm in the Adirondacks, in an attractive place, and in that he built up a summer school of philosophy, and once more the St. Louis people came to that school. Mr. Snider, I believe never went to Glenmore, that was the school of Thomas Davidson, and Davidson and Harris were the great leaders in that school. So once more the St. Louis Movement established itself under the shadows and in the sunlight and besides the running streams of the Adirondacks. That was a great school, and great men assemble there. Mr. Josiah Royce, of Harvard College, Mr. William James, of Harvard, Mr. Felix Adler, who lived in the neighborhood, Thomas Davidson, William T. Harris. It was a great and remarkable experience while it lasted, but it belongs and distinctly is associated with the St. Louis Movement.

I come now to the last one about which I wish to speak, and I feel about this one I should say a few words more, because somehow or other the name of this man has not been mentioned as often as in my own opinion it ought to be. While I was at Washington University I had several teachers there, who filled me with an admiration and with an affection that I shall carry with me as long as I live. One was the great teacher of mathematics, Chancellor Chauvenet, the other was my teacher of Greek, the strange and remarkable personality who came here and went through this valley of tears under the name of Sylvester Waterhouse, possibly some of you remember him. Then, inspiring was the professor of philosophy, George H. Howison. I know of no man who can surpass him in the inspiring power of utterance and in the nobility of his thinking. He was one of the most remarkable men I think this country has ever produced.

I want to bring him in here because he has in a way spread the influence of the St. Louis Movement very widely. Professor Howison, after being here in St. Louis for a number of years, went to the Boston School of Technology; from there he went to the University of Michigan, filling the place of Professor John Dewey. Professor John Dewey, whatever his weight and influence now is, got his inspiration, his start from the St. Louis Movement and he belongs to the St. Louis Movement. He may not think that he does, and possibly if you spoke to him about it, he might deny it, but nevertheless he does organically belong to it.

Mr. Howison went to the University of California, he be-

came the head professor of philosophy there, and he spent the remaining years of his life there. He had around him a body of most enthusiastic students, he established the Philosophic Union there, a union made up principally of the advanced members of his class. This Philosophic Union had regular meetings in Berkeley, and it had as lecturers some of the greatest men that have figured on both sides of the water, not only men of note in philosophy in America, but in Germany, England and France.

Professor Howison had a band of enthusiastic students, and this is my final point in the illustration of the wide spread influence of the St. Louis Movement. These pupils that graduated under Professor Howison have become in their turn professors in the great universities of the United States, and the president of the great university of the city of New York, the second largest university in the United States, a university according to the latest accounts having eleven thousand students, a university absolutely free and connected with the public school system of the city of New York, the president of that great university is Professor Sidney Mezes, a pupil and a graduate from the classes of Professor Howison.

The head professor of philosophy at Yale College, Professor Bakewell, an intimate personal friend of Davidson's, was a student, a graduate from Professor Howison. The professor of philosophy at Cornell University, Professor McGillivray is a student and graduate of Professor Howison. The head professor of philosophy in the John-Hopkins University, Professor Lovejoy, is a student and pupil of Professor Howison. Professor Overstreet of the University of New York is a student of Dr. Howison. These are the young men who are spreading philosophic thought all over the United States. They are at the head of philosophy in these great institutions. They got their inspiration from Professor Howison, and Professor Howison belongs to the great group of men who flourished here in the city of St. Louis.

So that the St. Louis Movement is more alive today than it ever was, and its benign, its elevating, its ennobling influence; its high positive view of life; its solution of the problems and the difficulties that assail each one of us; its justification of our highest hopes and of our highest demands, of all our spiritual nature; its explanations of all the great problems of science, and its elevation in the highest realm of thought and aspiration and

emotion, in uniting us with the everlasting, the eternal and the Divine, the work is going on more and more. It is spreading its ennobling influence all over this land; and the St. Louis Movement today is larger and wider and grander than it ever has been before.



MRS. D. H. HARRIS

The Early St. Louis Movement and the Communal University

Address by Mrs. D. H. Harris.

Dr. Snider insisted that I should speak at this meeting, as he wished that all who had taken part and had shown deep interest, in The St. Louis Movement should give their testimony. I told him that we were not then living in St. Louis, but were in close touch with it, so that we had taken some little part in it.

Prof. Block of Chicago has just spoken in such comprehensive and eloquent terms it seems that there is but little left for me to say about the general conditions. I can only give some of its more concrete and intimate aspects and some account of our personal experience and intercourse with those who were engaged in it.

We were living in Jacksonville, Illinois, at the time, my husband being Superintendent of its public schools with Professor Louis J. Block associated with him as Principal of the High School, so that we shared in what he has described as that most ideal life, and we were associated with those highly cultivated and congenial spirits, which secured for the city the distinguished name of "The Athens of the West."

We hung as it were upon the fringes of the St. Louis Movement, and with the concurrence of our friends we invited the great leaders to visit us there at our home.

Dr. Snider came to talk to us; Dr. Harris visited us; Mr. Morgan of the High School; Mr. Thos. Davidson; also Mr. A. Bronson Alcott, of Concord, Mass., all came to Jacksonville. Mr. Emerson had lectured there earlier.

Dr. Snider talked to us on some aspects of the world's literature and aroused warm discussion among the ladies when he spoke of Goethes' ideas of the vocation of woman in Wilhelm Meister. Dr. Snider was altogether stimulating and inspiring. Mr. Morgan was the elegant exponent of the classical culture of St. Louis. Mr. Davidson came in the flush of his manhood, his overflowing spirits, his great good humor, extensive learning

and wonderful versatility, equally at home in interpreting the Parthenon Frieze or discussing George Eliots' novels or analyzing a Greek tragedy or repeating a Scotch ballad, and charming alike in all.

Dr. Harris came as a master of philosophic thought and if any had expected that there would be a tilt of armored knights as he and Dr. Jones met in conflict representing different schools of philosophy they were disappointed, because Dr. Harris' tone and temper were shown there. He was ever the reconciler. He always sought to find points of agreement rather than difference, that from a common vantage ground they might proceed to greater insights into truth.

Mr. Alcott was the Socrates, not of the Agora, but of the parlor, for those were the good old Victorian days when we still had parlors. Mr. Alcott was the leader of a circle of cultivated people met for discourse and the success of his "Conversations" as they were called, depended to a large extent upon the intelligence and culture of his audience. He endeavored to treat conversation as a fine art, developing it along the lines of grace and beauty as well as insight and knowledge. He visited us two or three times and always charmed us by his gentle lovely spirit. Mr. Alcott was prouder of the attainments and genius of his daughter Louisa Alcott, the author of "Little Men" and "Little Women" than of his own achievements.

Jacksonville was dominated by the Platonic Philosophy of which Dr. Hiram K. Jones was the leader and the exponent. This Plato Club was confined in its interest and influence principally to Jacksonville.

The St. Louis Movement, the genetic center of that great intellectual and spiritual development took place after the Civil War. Mr. Harris, Mr. Brockmeyer, Mr. Snider and Mr. Davidson were associated in this movement which began with the Kant Class and Hegel Club and the study of Plato and Aristotle, Art and Literature.

Dr. Harris began with the study of Philosophy to stem the tide of materialism and agnosticism which had swept over the world after the introduction of the theory of Evolution and the rise of the scientific discoveries of Darwin and the so-called conflict of science and religion. Dr. Harris established his "Journal of Speculative Philosophy" in 1867 to combat the ideas of Her-



WM. G. ELIOT
Founder of Washington University



bert Spencer in his "First Principles". The motto of the Journal was from Novalis "Though Philosophy can bake no bread it can procure for us God, Freedom and Immortality".

Many testimonials have been given showing the attitude of the more advanced clergy toward this early movement, appreciative of the service it afforded in re-enforcing the faith of many in this period of conflict and controversy.

It is generally known that Herbert Spencer's early theories were finally discredited by himself and now no longer hold a place as a system in the world of philosophic thought.

The broad free enlightening character of the movement in St. Louis caused it to spread rapidly. Not the least notable feature was the interest that women took in this development. They had found the advantage of working together during the Civil War and they now began to form clubs for study and self-improvement. "Culture" became the watchword of the time. Classes, Clubs, Reading Circles spread out from St. Louis all over the country and there are now three millions of women in Federated Clubs. Schools, Colleges, and Universities have been increased many fold and women themselves have been lifted up into a power and importance hardly dreamed of before. As one candidate for election recently said before a group of women, they are better fitted through their studies and acquaintance with public affairs to take the reins of government than many men. But women can truly say "That they do not want a matriarchate, although they have a deep interest in the welfare of the State."

The ladies who were associated and deeply interested in this great work in St. Louis generously assisted the leaders. Dr. Harris conducted classes largely attended by cultured women; Dr. Snider led classes in the Greek Drama for several years, and he may be considered to America what Matthew Arnold is to England, her really Greek Spirit, so thoroughly has he assimilated its character and culture. Dr. Wm. G. Eliot the founder of Washington University, whose remarkable character sent that institution far on its way, was always the friend and upholder of the women of our city in all their efforts for advancement. Mr. Schuyler says the establishment of a permanent, chair of philosophy at Washington University at the beginning of the present century took the initial step through the



MRS. REBECCA N. HAZARD

influence of the leaders of the St. Louis movement. Society women threw open their houses to the meetings; among them Mrs. Rebecca N. Hazard, Mrs. Beverly Allen and her daughter Mrs. Orrick, Mrs. Lackland and others. Mrs. Hazard's home was for more than twenty years, almost until her death, the home of a reading circle, where the "Literary Bibles" were studied, notably Dante—Mrs. Hazard herself writing a monograph, "A New View of Dante", which enlisted much interest and favorable comment. St. Louis has stood back of her great leaders, loyally sustaining them, with approbation and pride in their achievements, until they have gained national and international fame.

Dr. Harris' part as the leader in the St. Louis Movement was both as the practical Educator and Philosopher. One has said: "Dr. Harris' philosophic influence in America began just when it was most urgently needed. It was just as the doctrine of Evolution, pregnant itself with such infinite enlightenment and good came in, inextricably bound up for the time with English and German philosophy, which saw little beyond secondary cause and destined in that combination to do mischief for a generation. It was imperative that at such a time the youthful speculative minds of the country should be thrown back into companionship with the real lords of thought and taught that the great influx of new science could be subsumed and only adequately subsumed under a commanding idealistic philosophy.

This service Dr. Harris rendered America. He compelled a new generation to open again, when there was danger of its forgetting it, the pages of Hegel, Kant, Aristotle and Plato and to supplement its reading by real thinking. He did it through his "Journal of Speculative Philosophy," through multiplied courses of lectures, through the Concord School of Philosophy, where he was from the first the central and dynamic and really shaping influence and through his many books and pamphlets which kept coming from him all the time. For he was a prodigious worker and worked till the last, and his work and influence will still go on."

He wrote extensively upon philosophy, psychology, education, social science, art and literature,—giving hundreds of lectures to the most cultivated audiences of our country.

Among his most important books are; The Introduction to

the Study of Philosophy, Hegel's logic, The Genesis of the Categories of the Mind, The Spiritual Sense of Dante's Divine Comedy, The Psychologic Foundations of Education.

That was a great day for the philosophers of our country when they realized their long cherished dream in the Concord School of Philosophy. As Mr. Wm. Schuyler says "The Concord School of Philosophy may be considered as the national expansion of the local movement".

The St. Louis Movement advanced upon the early seats of learning and culture of our country and occupied their original strongholds. Here were met the great thinkers, educators and philosophers of the whole country, from the east and west, seeking to solve the great problems of thought and life. It was considered one of the most notable gatherings of recent times.

We were there for a while and participated in the privileges of the great movement. We chanced to arrive in Concord the evening of the day of their Annual Regatta, celebrating the Fourth of July, which had been postponed on account of the attempted assassination of President Garfield. It was in this refined and artistic way that the Concord people expressed their patriotic impulses and now the whole town with all the visitors and attendants at the school were out to see this charming sight so vividly described in some of her annals of this interesting town by Miss Alcott. The little boats brilliantly lighted, each picturing some scene from fancy or history, all moved down on the meandering waters of the Concord River, past the historic statue of the "Minute Man" by French, to the enchanting strains of music and the admiring applause of the multitude.

We spent our nights under what had been the Alcotts' roof with reminders of "Little Men" and "Little Women" all about us. The morning sessions of the School were devoted to lectures and discussions on many interesting and profound philosophic themes. Among the speakers were our own Dr. Jones from the west, discoursing on Plato's Dialogues and Dr. Snider reading from his "Walk in Hellas" which charmed alike by its content as by its form, with its peculiarly rythmical prose.

Among other lecturers were Wm. James of Harvard, also Josiah Royce and John Fisk, the great American Historian, Louis J. Block, Geo. H. Howison and many others of note from Universities, Colleges and various seats of learning. There were

many notable women present also, Miss Blow from St. Louis with Miss McCulloch of Kindergarten fame, and Miss Fruchte and others of the High School; Miss Peabody, Mrs. Edna Cheney and Mrs. Julia Ward Howe of Boston were representatives of the eastern women.

It was noteworthy, the interest of the newspaper press in getting reports of all the sessions and discussions and their distribution of them over the entire country.

The Concord School made a profound and lasting impression upon the intellectual life and character of our people. This was one of the great achievements of the St. Louis Movement. There were two other great achievements, the "Journal of Speculative Philosophy," the first of its kind ever published in America, which has been mentioned; it became a bond of intellectual interest with the European centers of learning. St. Louis was for the time the World's Center of Philosophic thought and it is said to have aided the interest in our great "World's Fair."

The other and third achievement was our St. Louis System of Public Schools, so thoroughly organized on such a scale of broad comprehensive, educational culture that it is considered the most rounded and complete in its curriculum, methods and scope, furnishing the American Model, not only for schools at home, but for foreign nations looking to us for help in constructing their own educational systems.

One of the great results of the St. Louis Movement is still continued and is now upon us in the great new system of thought that Dr. Snider has just given to the world in his System of Universal Psychology—comprised in three volumes:

- I. Psychology and the Psychosis; The Intellect.
- II. The Will and its World; Psychical and Ethical.
- III. Feeling with the Prolegomena.

He states that philosophy has run its course and that there is a call for a new discipline to take its place. Not that philosophy is to be discarded or discredited, but that there is a demand for a new formulation of thought. It is not to be expected that America should be satisfied with the philosophy of Europe. America must have a different discipline of thought. So there is Psychology. To be sure, Wundt in Germany, had begun an

Experimental Psychology and Wm. James was beginning to lecture on the theme at Harvard and there were others of comparatively recent times. It was in the air when Dr. Snider made his announcement, but there was no such work as he has given us.

This new Discipline is declared to be Psychology, the Science of the Self. It is no longer to be subordinated, but a free science, to make its own method and reveal it in all the creations of the Self, human and divine. The human being, when he begins thinking, recognizes first the Universe as a whole, it enfolds him and he sees its three primal divisions, God, World, Man, the three original fundamental elements and strives to formulate them in each of the three comprehensive disciplines; Religion, Philosophy and Psychology. The fundamentals of the Universe, God, World, Man, are in a process together and it corresponds to the Self or Ego in its three stages as implicit, self-separating and self-returning self. This process is called the "Psychosis." The fundamental process of the All or Universe is also a Psychosis or "All Psychosis or Pan (or "Pam") Psychosis". It is through this process that we come upon the *norm* of the All, the Universal process of man's thinking. It is this *norm* that Dr. Snider evolves, unfolds, elaborates, illustrates and applies in the most masterful and convincing manner in his Universal Psychology and when we have really grasped it we have the key of the Universe. This is really what the old Greeks meant when they said "Man know thyself". All knowledge centers there.

Dr. Snider has applied his Psychological principles to every department of thought and reorganized the whole field of human knowledge, Philosophy, Nature, Art, Institutions, History and Biography. These works with the "Literary Bibles" and miscellaneous Volumes of poems, "The Lincolnian" and the volumes on the Kindergarten and miscellaneous works make in all about fifty volumes, showing him a most prolific writer. As a side light to his genius and philanthropy it is an interesting fact that all of his writings are preserved in electrotypes plates, so that they may be reproduced at any time in the future when interest may demand it".

These volumes form the text-books in that "Communal University" that Dr. Snider established and has conducted for the past sixteen years.

These classes were at first started at the residence of Mr. and Mrs. D. H. Harris and afterwards transferred to that of Professor Francis E. Cook and wife, who for about three years extended to us the beautiful hospitality of their home. Later in larger classes at the Public Library auditorium and the St. Louis Public School Teachers Society of Pedagogy, Professor Cook gave the whole system of Dr. Snider's psychology covering a two years course with his own inimitable charm of manner and breadth of culture frequently with an attendance of more than a hundred in this one class or department of the Society.

In 1894 the Society of Pedagogy had been reorganized upon a plan drawn up by Professor Wm. M. Bryant on the lines of University Extension and was probably the largest Educational organization of the kind in the West, numbering about fifteen hundred members.

Miss Amelia C. Fruchte later became president of this Society of Pedagogy of the Public Schools for two years, and organized and conducted it on the general plan of the Universal Psychology in a most complete organization and brilliant manner. It is thought by competent judges that the results of her work in this society were the best of any of similar nature in the whole country. Professor W. J. S. Bryan said "It was wonderful because for the first time here was an instrumentality that bridged the difference and the distance between the School and the home." There was often an attendance of more than two thousand persons, teachers and parents, at the different sessions where classes and lectures were arranged on different lines of study, gaining the interest and attendance of parents of pupils and the friends of the schools as well as of the teachers.

The later home of the Communal University was for a number of years in the assembly or lecture room of the Cabanne Branch Library where on Monday evenings might be found from twenty to one hundred persons deeply interested in the subjects presented. The principles of Psychology were elucidated and applied to every department of knowledge. Dr. Snider gave us in Nature, "The Cosmos" and "The Diacosmos", the great material world and the invisible forces that move it; in "The Biocosmos", man as a physical being and his relation to the material world, of absorbing interest in the light of modern science. In Art he states the High Building to be America's contribution to Architecture, resting on its solid foundation which

corresponds to the implicit stage of the Self or Ego, it rises up and divides out into all its many apartments; opening to light and air as the elevators open to the numerous floors. As the elevators circulate through, they give it life and movement in their course from foundation to roof and return, a marvelous process of activity. Those who have seen the Woolworth building in New York know how admirably it lends itself to adornment in form and color and how beautiful it may be made. It is the most wonderful thing in America, it seems to foreign eyes, the triumph of modern art in architecture. Dr. Snider has a remarkable treatise on Music which Mr. Spamer has presented, ably treated in this report; showing us that it is the thrill of the self-separating—self-returning—self, awakened by harmonious sounds that gives us all those emotions and thrills that have such infinite power in our spiritual life. It is the threefold movement of the self that stirs us, illuminates, stimulates and inspires us. Dr. Geck has also illustrated his principles of the interpretation of music.

Dr. Snider gives in his *Social Institutions*, the psychology of the Family, the Church, the State. Also the Educational Institutions which he has added to Hegel's formulation and which our modern life requires. In "The State" he elaborates the Psychology of law and government in their various forms and functions.

When after an absence of six years I returned to St. Louis and attended the great Worlds Fair then in progress, I was impressed with the frequency and earnestness with which the St. Louis speakers referred to the social institutions. No other phase of the St. Louis Movement seems to have impressed them more deeply. How earnestly they spoke of the family, of the church, of the state. Man can realize his spiritual nature, his highest possibilities only through institutional life. As I said to Dr. Snider recently this is what ought to be revived and now taught again, when Bolshivism begins to raise its head here in America and lawlessness and disorder attack us, we must oppose them with a return to the teaching of his work on Institutions.

Dr. Snider gave us a very complete Psychology of History, beginning with Herodotus, the Father of History, showing why he is called the "Father", and extending this course through European History and that of America. "The Ten Years War of America" being the flood of our woes, which extended through five years of western or Kansas border warfare and the John

Brown defiance of constitutional liberty, which culminated in our Civil War. This last volume forms the back ground of his Biography of Abraham Lincoln, the first of his great biographies. He treats Biography as a special form of literature in his new method and in it he gives Goethe's "Life Poem," Emerson's "Life Essay" and Shakespeare's "Life Drama".

Under Autobiography he gives "A Writer of Books" and the "St. Louis Movement". This last volume contains in the Appendix a complete formulation of his system of Psychology. First "The Psychological Organon"; Second "The World Psychologized"; Third "The Self Psychologized".

Aristotle's Logic, Bacon's Inductive Philosophy and Hegel's Dialectic are the three great European Organa, and Dr. Snider's "Psychosis" or Psychological Organon is the first that America has given the world.

He has also given a group of poems, the expression of his Greek period, "Homer in Chios", "Delphic Days", "Agamemnon's Daughter", "Prorsus Retrorsus", also the "Johnny Appleseed Rhymes", giving the American Myth, a story of Ohio. Also a book of war Poems, "The House of Dreamery" and "The Shakesperiad," unique in its form and spirit. His most extended poem is "The Lincolniad" in four volumes; "Lincoln in the Black Hawk War", "Lincoln and Ann Rutledge", "Lincoln in the White House", "Lincoln at Richmond".

Dr. Snider considers the complete literary treatise of Lincoln's career one of the most persistent and wide spread aspirations of our time. Hence he adds "The Lincolniad" to his prose biography as an expression in poetic form of that which prose is unable to convey. This gives the complete picture of the great American Hero. He portrays the whole round of Lincoln's experience.

Drinkwater's drama suffers by comparison, as it makes no mention of Ann Rutledge, which is the very heart of it as giving the psychological basis of Lincoln's life; for his love for Ann Rutledge was the transfiguring power in Lincoln's experience, lifting him up out of the ordinary, almost into the divine, in the depth and power of his love for the suffering, the helpless, the oppressed. Those deep furrows on his face cannot be understood except by the overwhelming, never-to-be-forgotten loss of

Ann Rutledge. Dr. Snider has gone beyond any other biographer of Lincoln in this story.

Then there is a group of Kindergarten books on "Froebel's Life and Work" and lastly a miscellaneous group comprising "A Walk in Hellas", with an international reputation, by many considered his most charming book; "The Tour in Europe"; "The Chicago Worlds Fair Studies"; also two novels "The Freebengers" and "Castle Esperance".

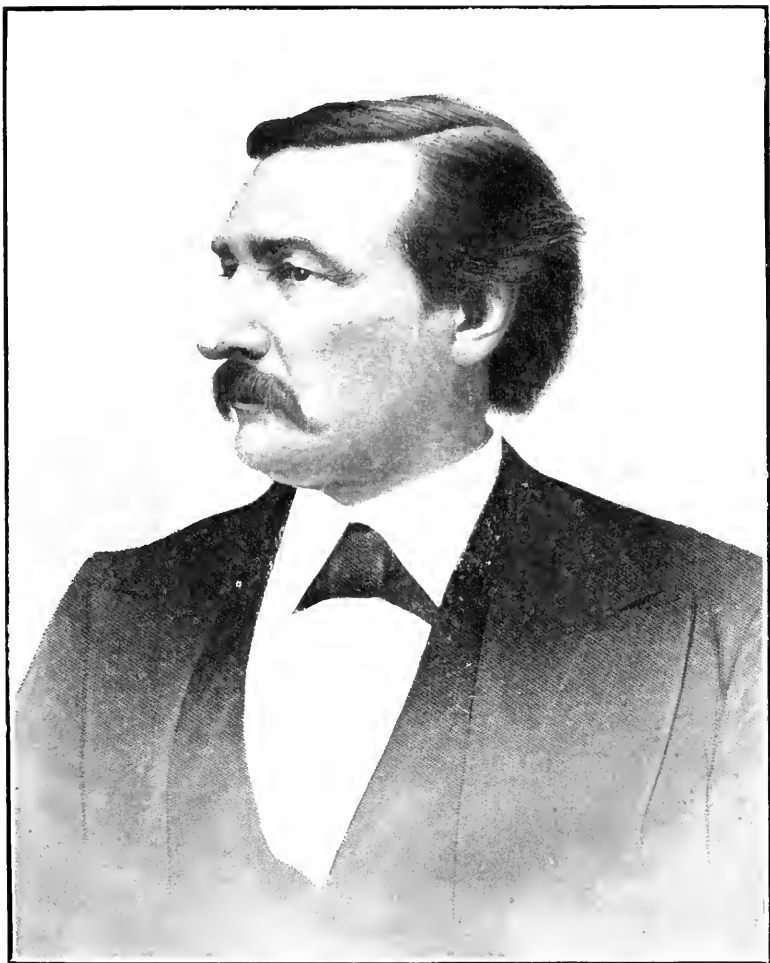
The Literary Bibles formed the basis of Dr. Snider's Literary Schools in Chicago, Milwaukee and other cities. They give the profoundest insight into the meaning of the four great world poets, Homer, Dante, Shakespeare, Goethe, that has ever been given and they were studied from time to time in the Communal University of St. Louis to the delight and profit of all present. Mr. Snider calls them Literary Bibles, as they are next to the Sacred Bible of Revelation, the highest utterances in literary and artistic form of the race. They justify the ways of God to man, and confirm man's faith in a Supreme Being, and for this reason they are of enduring worth and veneration.

These subjects have formed the curriculum or basis of the course at the "Communal University". As these free lectures were not extensively advertised probably many who might have availed themselves of this great opportunity and secured a complete outline of the great fundamental facts of the entire history of the world in its development and progress in civilization and thought, also of the classic world; of philosophy, literature and art, perhaps many have lost a lifetime opportunity, yet all who are interested may avail themselves of these works which may be obtained from the Public Library. Yet without the personal sponsor.

The Communal University afforded a liberal education for all who would take it along broad lines and it was inspiring to every one who participated. In his munificence Dr. Snider has written and published all the text-books and furnished them free to his classes and as a return has only exacted a promise of study and regular attendance at all of the sessions. He has pursued not the method of the lecturer but always the Socratic method of question and voluntary answer as insuring the most thorough understanding of every subject. There has always been an open forum for the discussion of every topic of general interest to the community.

It is rumored that these classes that have been interrupted for a time will be opened again with some additional teaching force. The classes are open to all.

I feel myself, with Mr. Harris, obligated to give this tribute of gratitude to Dr. Snider for all that we have received from this "Communal University". As the years go by, as students and thinkers become acquainted with these great works of formulated thought they will be accepted and more fully appreciated; this will insure the perpetuity and the Immortality of the "St. Louis Movement".



HENRY C. BROCKMEYER

Henry C. Brockmeyer's Place in the St. Louis Movement

Compiled of extracts from Denton J. Snider's book, *The St. Louis Movement*, by Mrs. D. J. Snider.

The germinal starting point of the St. Louis Movement was a man and a book. The man was Henry C. Brockmeyer, the book was Hegel's **Larger Logic**.

"This book was Brockmeyer's one Supreme Book; it meant to him more than any other human production, and was probably the source of his great spiritual transformation from social hostility and inner discord and even anarchism, to a reconciliation with his government and indeed with the World Order, after his two maddened flights from civilization."

To Mr. Brockmeyer belongs the unique distinction of having made the only translation of Hegel's **Larger Logic** in its entirety into English.

"Brockmeyer began the translation in 1860. He was then lodged somewhere on the old South Market in a single bare attic, boarding himself and sleeping on the floor, (so I have heard him with humor dilate). He had been frugally pensioned with bread and room rent by W. T. Harris and a group of friends to make the translation of Hegel's **Larger Logic** (the Book of Fate) which was also intended to be a world stormer. The strange fact is that it has not been printed, and still stays unborn in manuscript after nearly sixty years of waiting. Indeed one is inclined to think that this translation of Hegel's Logic has had a peculiar doom hanging over it from the moment of its first written line. I have watched it more than half a century, now rising to the surface, then sinking out of sight as if under some curse of the malevolent years. Thus the creative book of Hegel's system was never put into English type, and has remained quite inaccessible to the English speaking student. This to my mind has been the chief fatality in the propagation of the work and its doctrines, for it always has had and always will have its distinctive appeal to certain minds and even to certain times."



GEORG WILHELM FREDERICH HEGEL.

Two men from Illinois were daring enough to carry Brockmeyer's manuscript translation of Hegel's Logic from the banks of the Mississippi to the shores of the Atlantic, where it collided with America's most famous philosopher, William James of Harvard University, who mentions the fact in one of his essays.

"He (James) announced the arrival in a philosophical club at Boston of two young business men from Illinois, enthusiastic Hegelians, 'who with little or no knowledge of German had actually possessed themselves of a manuscript translation of the entire three volumes of the Logic made by an extraordinary Pomeranian immigrant named Brockmeyer'. Such is the faint rather spectral glimpse which the Harvard Professor has caught of the **St. Louis Movement** and of its big "Book of Fate". Brockmeyer, by the way, was not a Pomeranian but a Prussian of Minden. Moreover, James observes that the said Club, of which he was a member, had gone over a good part of Hegel's Logic under the self-constituted leadership of those two green philosophic suckers from Quincy, Illinois, who had never been at a German University, and who could not even read the original text of their master, digging laboriously their knowledge of his doctrine up from Brockmeyer's barbarous Teutonic-English. It could only be deemed an act of unparalleled presumption on the part of those insolent Westerners, as we may hear in an under-tone out of the epithet **self-constituted**, and some other nuances of style."

"Now I am inclined to believe that just this meeting of James with these two fervent believers in Hegel and their one Great Book was an important epoch in his philosophical development. He did not say so and probably did not think so, and might even have resented such a statement, still he bore the impress of this experience through life, even if by way of opposition. For he now saw men who had a living faith in Philosophy, and were ready to impart it with a missionary zeal, expounding it to him and the Club from the strange hieroglyphs of the "three big folios" of their manuscript Bible. Moreover he had brushed against the greatest German world-book of Philosophy, not excepting Kant's **Critique of Pure Reason**, of which it is indeed the sovereign remedial corrective, bringing intellectual restoration after overcoming man's ultimate denial. I dare think that Professor James must have gotten lasting, even if unconscious value from the scene and the man thus de-

scribed by him: 'A more admirable **homo unius libri** than one of them with his three big folios of Hegelian manuscript I have never had the good fortune to know.' Doubtless this passage is tuned to an ironical note, still the writer of it never forgot, never could rid himself of the impressive fact which he here witnessed at least from the outside—the fact of the world's thought unified, inter-related, and organized into one complete system, and one man's unshaken belief in such a system."

It was mainly for the purpose of printing Mr. Brockmeyer's translation of Hegel's **Larger Logic** that the St. Louis Philosophical Society was organized in January, 1866, with Henry C. Brockmeyer as president, and W. T. Harris as Secretary. It failed in this purpose, yet was otherwise a success, for it grew to be not only a pervasive influence in the community, but became known throughout the world by means of Dr. Harris' *Journal of Speculative Philosophy*.

Having spoken of the germinal starting point of the St. Louis Movement, I think that I ought at least to mention before I close its culmination—nothing less than a new world discipline, Psychology. Since the transition into this new system of Thought was evolved mainly out of Hegel's *Larger Logic*, the necessity of printing Brockmeyer's translation becomes apparent. Brockmeyer made a second translation of this book about 1890-5. This translation, after careful comparison with the original German text and correction for publication by Prof. L. J. Block, has been placed in the keeping of the Missouri Historical Society, by D. H. Harris of St. Louis. Let us hope, it will be printed some day.



THOMAS DAVIDSON

Thomas Davidson

By Percival Chubb

Mr. Chairman, Ladies and Gentlemen: I have a personal story to tell you, the story of one man; but let me first relate that one man to the group of whom you have heard today, and to the event which brings us here. Coupled with the name of Thomas Davidson, of whom I am to speak, must be that of Denton J. Snider whom we meet to honor, and others associated with them both to whom we would pay tribute because they were men who endured to the end; men who under the temptations and the pressure of the great commercial movement with its mighty prizes, yet spurned anything that did not serve their own ideals.

My story links St. Louis with London and Europe. It tells of the man who, when he departed from St. Louis, was known familiarly among his peers as "Tom Davidson", but who before he died became Thomas Davidson, not of St. Louis, not of America, but of the modern world: the man who, when he died, was characterized in the pages of the London "Spectator", as "the last of the wandering scholars".

Assuming the background of the earlier years of Davidson's life in St. Louis already sketched in for you, I begin with a meeting in 1882 at the then recently established Aristotelian Society in London. It was not long after there had been a visit to that Society about which a word should be said. Enter a tall, rather gaunt but distinguished figure, who sat down beside the president, listened attentively to the paper, and was then called upon somewhat in this fashion: "We are honored this evening by the presence of a man well known to all of you, William T. Harris, of St. Louis; well known because he is the editor of the "Journal of Speculative Philosophy": This distinguished St. Louisan closed the meeting with an interesting speech.

It may have been a year later: Enter a man who was, let us say rotund, rubicund, and genial, with a merry twinkle of the eye. That man was Thomas Davidson. At the close of the meeting he too was asked to speak, and, as it happened (you will have to pardon the personal reference), following a paper

which I had read,—for that was the evening of my terrifying debut as a philosopher before the Society. My youthful paper on Plato's Ethical Theory amused Thomas Davidson,—so much so, in fact, that he invited me to come over and have a talk at his hotel. The sequel was an invitation to visit him in a beautiful little villa on the hillsides of Domodossola, just over the Simplon, in Italy.

He was there, after studying the medieval commentaries on Aristotle, to prepare a book on the modern Catholic philosopher, Rosmini, who had cast a spell upon him. His learning had made its deep impression upon the scholarly people he had met in Rome, and he had every door thrown open to him. He had come here with his books and belongings in order to get what help he might from the Rosminians whose monastery was located in this spot.

Davidson had an extraordinary sympathy with young fellows who seemed to be moving along the path which several of us were at that time exploring, the path that beckoned toward social renovation. On this theme we talked as we wandered over those mountain slopes. I feasted on his helpfulness and kindness, and learned to know the range of his scholarship and the religious earnestness of his spirit. He helped me in my beginner's Greek and Italian, and we indulged our common enthusiasms for certain leaders of revolt and reconstruction. For Davidson was firmly convinced that a time had come in the development of society when those spirits who felt its shortcomings and had any Utopian idealism should join together and form a society dedicated to the service of the new life of their vision.

When he came back to London, not long after, we gathered together for him a group of kindred spirits, who met in his lodgings in Chelsea, near where Carlyle and George Eliot had lived. Out of these gatherings two organizations resulted: the first was called "The Fellowship of the New Life,"—later, "The New Fellowship." Differences of opinion led to the friendly secession of the more politically-minded, of the group who proceeded to form another organization which they called the Fabian Society,—a now famous body, which has recently played an important role in helping to formulate the program of the British Labor Party.

That visit of his to London was made partly in order to see

through the press, books which Davidson had just produced. To one of these I must pay particular attention, because it forges that link which I spoke of between St. Louis and Europe. It is entitled, "The Parthenon Frieze and other Essays"; and it has this dedication:—"To the memory of Arthur Amson (born in Missouri, July 1, 1855: died at Leipzig, July 7, 1875), whose early loss no future earthly gain can ever make good to me,—I dedicate these few gleanings from the field in which he was so eager and so well fitted to be a reaper, as a small tribute of an affection in which time has no inheritance." One of his school-boys of St. Louis, was this gifted youth, Arthur Amson. How far Davidson was responsible for his going abroad I am not sure; but how deep and fine was his feeling for the lad is evidenced by this dedicatory sonnet, which opens another window upon Thomas Davidson's gifts, showing him to be a skilled poet:

"Upon a broken tombstone of the Prime
 When youths, who loved the gods, were loved again
 And rapt from sight, two human forms remain.
 One, shrunk with years and hoary with their rime,
 Gropes for the hand of one who sits sublime
 And, calm in large-limbed youth, prepares to drain
 The cup of endless life. In vain! in vain!
 He cannot reach beyond the screen of time.
 So, Arthur, as our human years go by,
 I stand and blindly grope for thy dear hand,
 And listen for a whisper from thy tongue.
 In vain! in vain! I only hear Love cry:
 'He feasts with gods upon the eternal strand';
 For they in whom the gods delight die young.'"

The scene now shifts from Europe to New York, where he later settled down to lecture and write. Here I joined him, to begin, with his generous assistance, my new life in this country. At the dock to greet me, amid the rejoicings of the 4th of July, he took me straight to the Summer School which he had established at Farmington, Connecticut, where he gathered a choice group of people. Many followed him in that second and more famous venture of his, the Summer School at Glenmore in the Adirondacks. Here is another link with St. Louis; for among those who enjoyed his hospitality on the estate which he had bought, was his old friend Dr. William T. Harris, who erected



PERCIVAL CHUBB

Popular Leader of the Ethical Society of St. Louis

a cottage on it. There came other St. Louisans, including Miss Amelia Fruchte, so well known to you here.

Many people looked in upon him in his mountain home, where his life now centered. They delighted in the picturesqueness of the man who, like a Scottish laird of his clan, was frequently seen in his kilts, and gave great delight by his recitations of Scottish poetry. Simplicity was the keynote of the life there, as it was of the man himself. Every morning he might be seen going to the little stream that trickled from the hill-top, his towel over his shoulder, to perform his ablutions before breakfast; and at noon making for the pool at the brook for a bracing splash in its cold, cold waters. For the most engaging account of him in his habit as he lived there, I must refer you to that back number of McClure's Magazine in which one of his most valued visitors, William James, paid the genial tribute of a friend and a philosopher to one of his compeers.

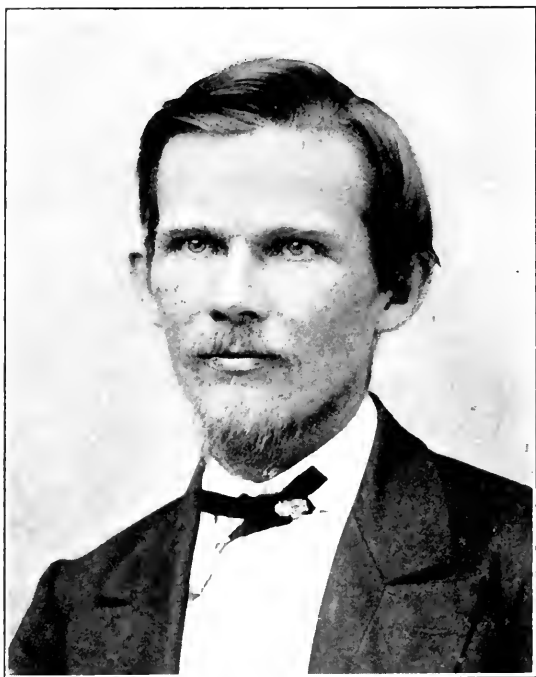
The scene changes now to the lower East side of New York. Davidson had been invited, I think by Mr. Joseph Pulitzer, of St. Louis memory, whose friend he was, to speak to an East-side assemblage of young Jews. He was to give them a lecture on history. When he had finished, those young socialists, full of dogmatism and daring, "went for" this up-town academician. When they had done pouring their hot shot into him, he replied. He had been much interested. They had been very dogmatic; and he could tell them that for much of what they had said there was no basis of fact. They were evidently ignorant of history, and had not earned the right by the study of it to have an opinion about most of the things they had discussed. But he liked their spirit. If they were willing to learn, he was willing to teach. They accepted the invitation, and thence came the establishment of 'The Bread Winners' College. There was a complete curriculum in the humanities there. Davidson worked night and day in this new cause. I once heard him say, "I consider that everything I have done up to this time has been but a preparation for this work." He spent himself royally on those young men and women. Later on, he invited them to Glenmore, and some of them came. It was his intention to devote that beautiful Academe to this work: but he died before he had matured the plan.

After Davidson died I was honored by an invitation to help out with those young people. Every Saturday night the assem-

bly room of the Bread Winners' College was filled to capacity with an eager throng, books in hand. We studied the poem which Thomas Davidson ranked with Homer's epics, Dante's Divine Comedy and Goethe's "Faust" as epochal—Tennyson's "In Memoriam," using Davidson's own commentary on it, still the most stimulating among many. Here was conclusive testimony as to the power of his influence.

He died learning, and teaching. He was buried in that beloved place, up in the woods among the birches and the firs, at Glenmore. I do not recall the exact words of the tablet set in the boulder which marks the spot; but it always suggests another tablet—that on which Ruskin pays this tribute to the memory of his father: "He was an entirely honest merchant." Of Davidson I would say, "He was an entirely honest scholar"—fearlessly honest. I never knew him to make a compromise with the truth as he saw it. If anything, he was too militant. He had an unfaltering courage.

Let me close, as I began, on this note. I am here today to pay my tribute to that great man, to his surviving friend, Dr. Snider, and to their friends of that early St. Louis group. He and they endured to the end. They made no capitulation to the mighty material forces that so often array themselves against those ideals which to Davidson and his friends were of supreme worth—knowledge, truth, justice; and the courage to live by these.



ADOLPH ERNST KROEGER

Adolph Ernst Kroeger

From an Address Given by His Son, Professor E. R. Kroeger

He was born December 28th, 1837 at Schwabstadt, Schleswig. His father, the Rev. Jacob Kroeger, a Lutheran clergyman, was obliged in the revolutionary turmoil of 1848 to come to this country bringing with him his family, his son Adolph being then about eleven years of age. The family settled down on a farm near Davenport, Iowa. From that time till the deceased was fifteen years old, his father, an eminent scholar, superintended his son's education. At the age last mentioned Mr. Kroeger entered the banking office of Cook and Sargent, in Davenport. While there he devoted his leisure hours to literary and philosophical studies. In 1858 he went to New York and obtained a position as editorial writer on the New York Times. The following year he was sent to St. Louis by that paper as its correspondent, which position he occupied until the outbreak of the war, when he was appointed on the staff of Gen. Fremont as Lieutenant. He was afterward promoted to be Captain. He remained on Gen. Fremont's staff until the latter was superseded. In September, 1861, he married Miss Eliza B. Curren, the daughter of an English civil engineer. He devoted himself entirely to literary pursuits, especially in establishing, in conjunction with Mr. Wm. T. Harris, the *Journal of Speculative Philosophy*, to which he was from the first an active and valued contributor. Perhaps his greatest literary effort was his translation of Fichte's "Science of Knowledge" and "Science of Rights", both of which were an entire success and were regarded by critics as remarkable productions of these great German works. After his death, the publishers issued his translation of Fichte's "Science of Morals". Subsequently, he translated a great number of German love songs of the Minnesinger period, a volume of which was published by Hurd and Houghton, under the title of "The Minnesingers of Germany". The poet Longfellow greatly esteemed Mr. Kroeger's peculiar talent for translating the productions of the Minnesingers, and in a volume of translations from various languages Mr. Longfellow embodied several of Mr. Kroeger's translations, commending them very highly. To all of the St. Louis newspapers Mr. Kroeger contributed from time to time valuable articles. Among those were the



E. R. KROEGER

Missouri Republican, the old Democrat, the St. Louis Times, the Globe-Democrat, etc. Mr. Kroeger also wrote many articles for the Southern Magazine, the Boston Commonwealth and other monthly periodicals. As a Musical Critic Mr. Kroeger had rare judgment, and in that branch of art he was profoundly versed. Mr. Kroeger was a man of singularly bright and clear intellect, a true philosopher and scholar, one who was esteemed and respected by such men as Emerson, Longfellow, and others. He died March 8th, 1882 in his forty-fifth year. His widow survived him over twenty-five years. The date of her death was November 1st, 1907. There were four children, all born at Saint Louis. They were as follows: Ernest Richard, Alice Bertha, (died October 31st, 1909), Julia Beatrice, (died April 16th, 1921), Adolph Evelyn.

The following tribute by David H. MacAdam published in the Missouri Republican, April 16th, 1882 is appended.

"The Journal of Speculative Philosophy, conducted and, indeed, originated by Professor W. T. Harris, afforded a fortunate opportunity to the ever active mind of Kroeger, and for several years he was one of the most valuable contributors. He supplied many admirable translations from the German philosophers, his work being marked by singular lucidity and force of language. He was also the author of several original essays that appeared in this periodical. Mr. Harris, one of the most acute philosophic minds that this country has produced, was quick to appreciate the genius of Kroeger and happily extended to him the very best opportunity for addressing the thoughtful. Through the pages of this journal he became known abroad and had many admirers among the learned circles of the East. In 1873 he published "The Minnesinger of Germany", being a volume of translations from the early poetic literature of Germany, rendered in the form of English verse, accompanied by critical notes and historical explanations. The volume was published by Hurd & Houghton in New York, and in London appeared under the auspices of Trubner & Co. The learning it displayed upon a somewhat obscure subject and the rare felicity of the translations, together with the skill evinced in English versification, at once commanded attention. The poet Longfellow personally complimented the author, who, if he did not acquire much pecuniary advantage from the volume, certainly extended his reputation and made a valuable and enduring contribution to literature. Among the mass of our citizens, how-



P. G. ANTON

Preceding his address, Prof. E. R. Kroeger rendered on the piano, accompanied by Prof. P. G. Anton on cello, the andante movement of one of his own compositions that was received with great applause.

ever, Kroeger became best known by his articles in the Republican, which embraced a large variety of subjects. He was a German, but he preferred to write and think in the language of the country of which he was a citizen, and by this wise course the number of his readers and his influence were greatly extended. In an intellectual sense he fitly represented the rich, strong genius which the German race has contributed to American Society. Within the last twenty years what a brilliant company of writers and thinkers have appeared in St. Louis and vicinity in connection with that portion of our population! Muench, Bernays, Kroeger, Hecker, Schurz, Brockmeyer, Boerstein, Palm, Koerner, Kribben and others, without naming the talented gentlemen now associated with the German press. Several of those named were writers for the Republican, and became generally known through its columns. For brilliant and miscellaneous literary work Kroeger stands pre-eminent among German-American writers, and in power to grasp pure philosophical ideas was rarely equalled."



J. GABRIEL WOERNER

The Early St. Louis Movement

Some of the Early Leaders

By William F. Woerner

The honor of participating in this commemoration of the "Early St. Louis Movement" on this 80th birthday anniversary of Dr. Denton J. Snider, doubtless has been accorded me not because of individual activities therein on my part, but because of the good fortune that has been mine in having come in such close contact with the great leaders of that movement in my own father's home.

There may be many who may be referred to as having been participants in that peculiar movement. But to me the four great pillars that are the main support of the great intellectual structure that we today commemorate loom up as the giant minds of Henry Clay Brockmeyer, William Torrey Harris, J. Gabriel Woerner and Denton Jaques Snider. These four were men of totally diverse personality, individuality, appearance and environment, yet they met upon the same common ground of a supreme intellectual and spiritual world; their very differences made for the great profit of each during their joint lives, marked by a close and beautiful friendship extending over half a century.

Three of these intellectual giants long ago passed away to that bourne from which no traveler returneth. Though death has claimed them, yet are they deathless. Though their voices are hushed, yet do they speak forever. And so will it be with him who is still physically with us in the full vigor of his strong mentality.

The so-called "St. Louis Movement" was no spectacular event heralded by trumpets and clamor, but it was and is of more far-reaching consequence in the intellectual life of our city and our time than the product of any hundred mere millionaires that ever lived in the world. The millionaire lives and dies and is gone. The thinker lives and his spirit never dies.

All four of these men were philosophers of the highest type. Yet not one of them lived the life of an esoteric spiritual hermit, apart from the world, in the realm only of abstract thought. For each of them knew the force of what all the disciples of Dr.

Snider so often heard from him, that a man lives a true and useful life only as he imparts what is best in him to others, that he must universalize himself to the extent that his human limitations permit. And each of these four men appreciated that no spiritual principle or ideal, however true as an abstraction, has indeed any reality unless it finds its application to the concrete in life—unless it has its incidence upon some human relationship. Or, to use the philosophical nomenclature, the universal has no existence without the particular in which it finds expression. In this sense there can not only be no Creation without the Creator, but no Creator without Creation; not only not Man without God, but not God without Man created in his image; not only must the true “particular be raised to its universal consecration”, but the universal must be truly reflected in the particular.

Governor Brockmeyer perhaps was endowed with a mind as profound as any of these four. It is certain, however, that he imparted to the world in a less degree the fruits of his great genius than did the others. But he did exert a powerful influence upon the lives of his three friends, who in turn passed it on to the world at large. It is characteristic of the man that in his younger years he fled from all human society and, while living a hermit in the woods, read and translated into English from the original German that most difficult and profound of the Hegelian works, the “Larger Logic”. The work as translated has unfortunately never been printed, though it is now intact in possession of the Chairman of this meeting. Brockmeyer’s was probably the only mind that had the grasp equal to this stupendous task.

Dr. William T. Harris, brother of our worthy chairman, honored St. Louis by his presence from 1857 to 1880, and became a man of international fame as an educator. He left his mark indelibly in a number of directions, but so far as St. Louis is concerned he achieved his most effective results as superintendent of the public schools here up to 1880. The direction and management of the public schools is the highest trust confided to a democracy. The life of the republic in the future depends upon the training of the youth of each preceding generation. The work of Dr. Harris in this field is of inestimable benefit today. It seems like a crime against the children of this day and a betrayal of our most cherished hopes and ideals, that



WM. F. WOERNER

the sinister interference of selfish politicians threatens the efficiency of our school system today and has forced the withdrawal of the present splendidly able and competent Superintendent, John W. Withers.

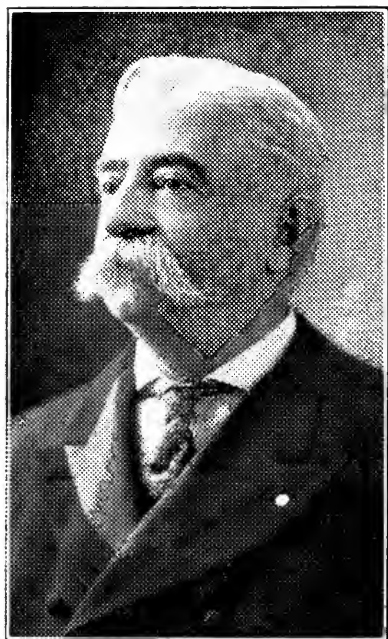
I will not here discuss, but leave it to others, the activities of my father, J. Gabriel Woerner, in connection with the early participants in the "St. Louis Movement." But I may say that the effect of his studies of the Hegelian philosophy is distinctly traceable in, if not the inspiration of, his great law book, "The American Law of Administration." And perhaps I may be pardoned in saying that this work is the pioneer book on probate law in America, that it is an authority recognized to the four corners of the Republic.

And it is appropriate on this occasion further to say that in his novel "The Rebel's Daughter," Judge Woerner portrays with startling vividness some of the individuals of "The St. Louis Movement" whom he knew so well. Indeed nearly all the characters of that novel are veiled characters taken from real life. In the Victor Waldhorst of the novel he gives a picture of himself and of his own life up to the Civil War. And no one who knew Brockmeyer can fail to see him depicted in the Rauenfels of the novel, nor fail to see Dr. Snider in the character of Dr. Taylor, nor Dr. W. T. Harris in that of Professor Altrue.

And now for the last of this quarternary, our Dr. Denton J. Snider, our guest of today. We are gratified that he has been spared us in person, and that we have this opportunity to do him honor. He has, like a thread of golden thought, run through this "St. Louis Movement" from its inception down to the present; in fact, he is identified with it as its soul. I knew him when I was a boy, when he came to my father's house as he did to his own. He was my instructor at Central High School; I was with the private classes he led in his works; I was a member of his public courses and lectures. I have read his works, of which there are about half a hundred. I have had the honor of myself leading one of the classes studying his works, and I say that in my humble judgment he is a man who in the intellectual world stands today with hardly a living peer. The perusal of his books is alone and in itself a liberal education for his readers.

His genius is comprehensive and more diversified than that

of any author, living or dead. In his works he has traveled and illumined the whole literary field. They cover the commentaries on the world's four literary bibles, Homer, Dante, Shakespeare, Goethe; the world of poetry, of ancient and modern philosophy, of European and American History, of American Constitutional Law, of Social Institutions, of fiction of a high order, of biography, of autobiography, of Architecture, of Music and the Fine Arts, of the "St. Louis Movement" itself. And in some realms of thought he is still the sole pioneer and discoverer, the Columbus of a New World of Thought, namely the Sniderian psychology. Therein he transcends even the Hegelian philosophy and makes an epoch in human thought that will be more truly appreciated a century hence than in our own times.



PROFESSOR FRANCIS E. COOK

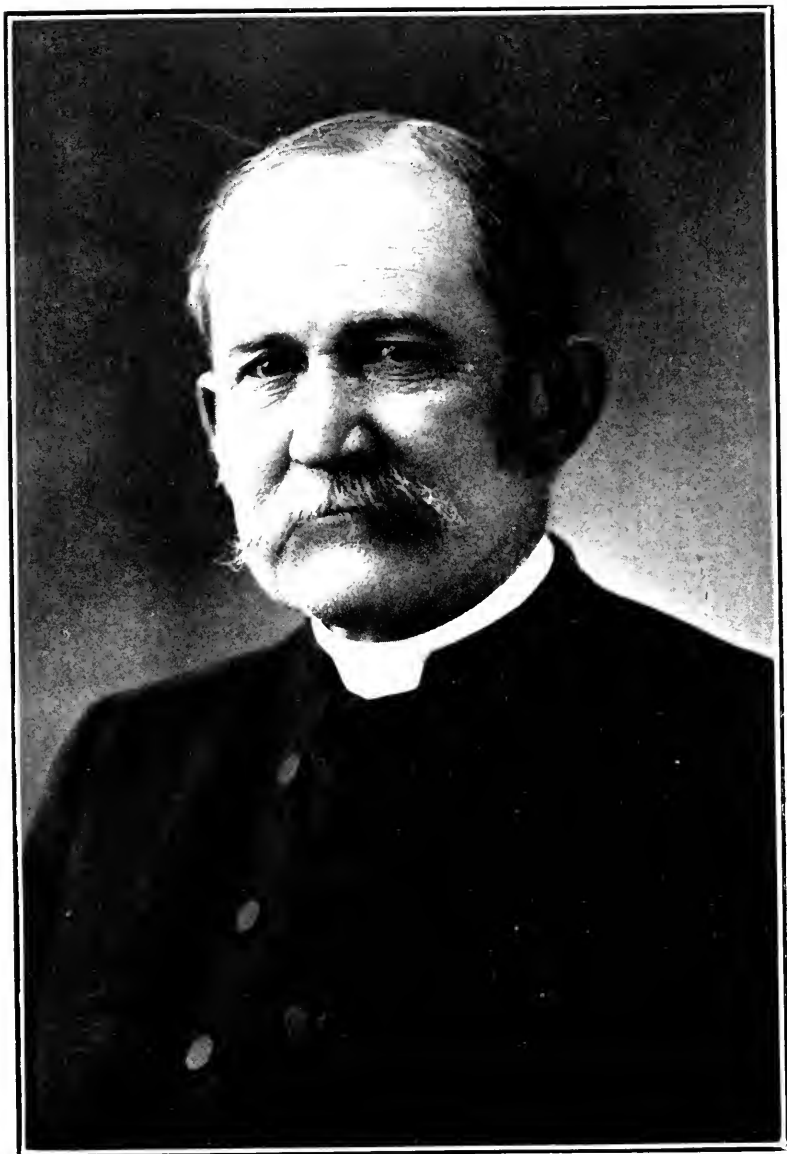
Reflections on the Early Movement

By Professor Francis E. Cook.

At one of its earliest meetings, on motion of Dr. Harris, I was chosen President of the Kant Club, an honor which was continued and became permanent; let me, therefore, say that I deem Mr. Schuyler's record in *Washington University Bulletin* 1893-4 so satisfactory as to leave little for me to add; it is substantially correct. Allow me to say, however, that our proceedings were not entirely given over to high and hard thinking, our closing moments being generally characterized by relaxation and jollity; as an instance of which let me cite the following:—One evening, just before adjournment, I happened to remark that it was reported in the press that Tennyson, the poet, had declined a Baronetcy—which act—I presumed was prompted by his "Kind hearts are more than coronets" conviction. To this Dr. Holland demurred, saying that "The declension was probably because the title was not high enough, saying, if Victoria had offered to make him a Lord, or an Earl, he would not then have declined." Here Mr. Garland, an inveterate and happy punster, joined in, saying, in his inimitable way, "I see now more vividly than ever before the deeper significance of that line of the poet. "Call me Earl-y, mother dear!" Dr. Holland adding "And how tenderly the poet alludes, in that line; to the 'Queen-mother.'"

By the way, Dr. Holland's remark proved prophetic, for Tennyson did eventually accept the title, Lord, when offered.

Again, it was always delightful to note the altruistic attitude of these high thinkers, Dr. Harris remarking that he considered Dr. Snider's commentaries on Shakespeare's dramas, as great, in the field of ethical criticism as Shakespeare was in the realm of dramatic poetry—and Dr. Snider, in referring to Dr. Harris' splendid report, as United States Commissioner of Education, on the "Correlation of Studies," pronounces it—"the masterpiece of its author, the greatest educational document that America has produced, and ranking very high in the world's literature of education. More profoundly than any pedagogical writer hitherto, this author grounds the elementary branches



REV. DR. R. A. HOLLAND

of the Common School upon their infinite value in unfolding the pupil without neglecting their finite value in the utilities of human life."

Dr. Harris was the founder of the Kant Club, and as its former President, I wish to call your attention to what I have done to have what I deem a most fitting inscription, taken from his essay on Dante, placed upon a memorial tablet at the Harris Teachers College.

This I have suggested already to the late Superintendent of Instruction, Ben Blewett, also to Ex-Superintendent, Dr. John W. Withers, also to Dr. E. George Payne, Principal of the Teachers College, and to several others. I repeat it here, hoping that some of your number may see fit to co-operate, if you agree with me, in bringing to pass this, to my thinking, consummation devoutly to be wished.

"To the soul who has learned so much of the freedom of the will as permits him to see that all influences from its environment—all the arrows of fate, all the stings of fortune—may be made use of by the soul to purify itself—to such a soul no evil can happen. He has solved the problem of life."

This account must certainly include the revered and distinguished name of the late Dr. William M. Bryant, who entered our circle eminent as a Scientist, and who, under the compelling influence of our Club, ran rapidly to the generally recognized highest rank in Philosophy and Universal Psychology, as is attested by the following list of his published writings:—"The World Energy and its Self-conservation," "The Philosophy of Landscape Painting," "Goethe as a Representative of the Modern Art Spirit," "Historical Presuppositions and Foreshadowings of Dante's Divine Comedy," "Eternity, a Hand in the Weaving of a Life," "A Syllabus of Psychology," "A Syllabus of Ethics," "Possibilities of a Pedagogical Society" (his famous reorganization of the Society of Pedagogy on lines of University extension,) "The American Scheme of State Education," "Hegel's Philosophy of Art, Translation with Introduction," and "A Textbook of Psychology" (in preparation at the time of his death). All this, despite the presence of constant neuralgic pain, under which many another would have bent and broken. It was indeed a joy to have known this heroic soul and to have had the blessed



WM. M. BRYANT

benefit of the encouraging ideas that came from his sympathetic and stimulating voice and pen.

Now we come to and conclude with this, our tribute to the very great man whose birth-anniversary we are met to commemorate. Dr. Denton J. Snider, on his return to our city, completed and crowned the St. Louis Movement by his great Trilogy or better, Organon of feeling, will and intellect through which he psychologized the worlds of nature, life, man and psychology itself, by lifting it out of its time-worn place as a department of Philosophy into the all inclusive realm of its own, thus reaching beyond that "Mighty architectonic genius, Hegel," himself, and making his Universal Psychology the undoubted discipline of the occident America, as Philosophy has been the discipline of Europe and Religion, that of the Orient—His "Psychosis," human, and divine ("Pampsychosis"), are unquestionably the last words in the solution of all the possibilities of self-activity on the way to God, Freedom and Immortality, and it is a source of the greatest gratification that I was permitted to play an humble part in this culmination of the St. Louis Movement and to have received the recognition and approbation of the very great thinker, to whom I owe more, intellectually, than any other man I have ever known.

To me three names, representing three indissoluble personalities, stand out alone in connection with the St. Louis Movement, Brockmeyer, Harris and Snider, constituting a triple-star in the firmament of pure thought, each resplendent with its own light.

Who can gauge their mighty influence, as time's last eons onward roll?

The Influence of the Early Movement on Education

By W. J. S. Bryan.

(It is greatly regretted that the loss of this paper by the writer has prevented its publication in this report.

In part of the unused space allotted to it we have given from another source a brief tribute to Dr. Harris' influence as an Educator and executive:—)

"Dr. Harris' administration of the St. Louis Public Schools was remarkable for its conversion of a jelly-fish-organism into a giant with bones.

"He was the most practical, the most constructive-minded, scholarly man I ever knew.

"He was great in all the qualities that go to make up an ideal manager.

"He comprehended the value of Greek thought and life, joined with a profound knowledge of the Roman World."

"Dr. Harris was familiar with the religious writings of the world, the educational systems, the philosophies, the worlds' great literatures; music and the other fine arts, physics and natural science. He excelled in higher mathematics, he was interested in astronomy and constructed telescopes in earlier years with which he could see the belts of Saturn and the moons of Jupiter and other objects beyond ordinary vision.

"He Confirmed Goethes' theory of colors and studied out a new explanation of the action of the Gyroscope.

"As an outcome of this vast knowledge he introduced an "Oral Course of Lessons in Natural Science" into all of the ward schools of the city.

"Through his influence copies of the worlds' great masters in sculpture and painting were placed in the school buildings. The musical curriculum was expanded and improved by the introduction of classic music.

He paid careful attention to the temperature, humidity, ventilation and lighting of the school buildings.

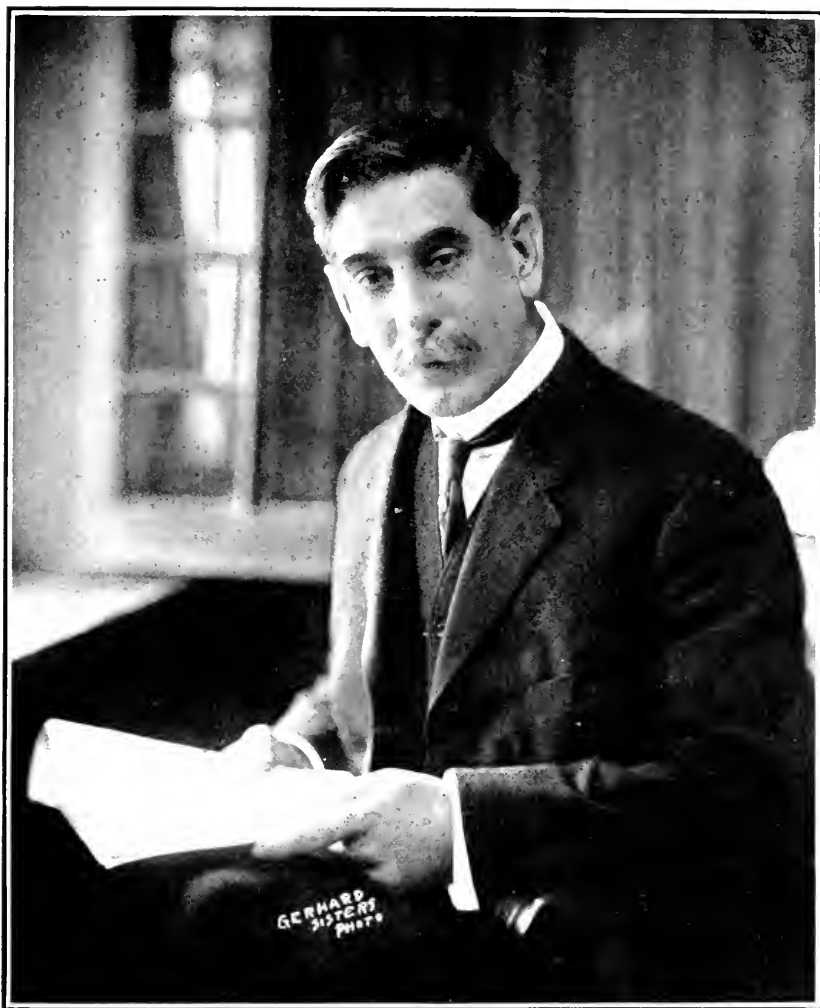
"Sometime the historian of the future will, when calling the roll of Americas' most distinguished sons, write the name of Wm. T. Harris high in the list."

The Early Journals, Magazines and Writers of St. Louis

**By
Alexander N. DeMenil.**

Dr. DeMenil gave a very interesting account of the early journals and magazines, together with the early writers of St. Louis.

No one seems better acquainted with these interesting facts, but for want of copy it is regretted that we are compelled to omit publication in this report.



DR. FRANK GECKS

Development of Music in St. Louis

By Frank Gecks.

It is good for us to sometimes pause and use a little retrospection; to temper the pride we take in our achievements with acknowledgment of what our predecessors have done.

The City of St. Louis was founded, not by adventurous pioneers, but by cultured people. The French who settled here brought with them the culture of their home country, and a great part of that culture was a love of music. Family groups and occasionally larger gatherings cultivated the art of music and we can truly say that there never, in the history of our City, was a lack of musical endeavor.

In 1839 Henry Weber and his daughter Theresa, a splendid pianist, came to St. Louis, and were soon followed by Charles Balmer. Theresa Weber became the wife of Balmer and they, together with Henry Weber, were great factors in the up-building of music in the City. As early as 1839 they founded an orchestra, which, we can imagine, was a very small one, but nevertheless an orchestra.

In the 40's of the 19th century, and especially after the revolutions of '48 in Europe, when a flood of German scholars and cultured people from other countries came to America, many of them found their way to St. Louis and an added impetus was given to the development of musical societies. It was a matter of course that artists from abroad, violinists, pianists, singers, were induced to come to St. Louis.

In 1850 William and Henry Robyn founded the Polyhymnia Orchestra, composed of a small group of professional musicians and a number of amateurs, doctors, lawyers, business men and students, all interested in music, giving no thought to financial remuneration, but through sheer love of music, studying orchestral compositions.

In 1845 Charles Balmer founded the first Oratorio Society in the City, and the Creation, the Messiah and other great choral works were brought to the people. When a few years later the Oratorio Society disbanded because of the lack of funds, which

seems to be the chronic trouble of such organizations, the Caecilia Society was established. And always when such organizations would crumble, others would spring into being and the interest was constantly kept alive.

In 1846 the first German singing society, The St. Louis Saengerbund, was founded and I need not tell you how many such organizations eventually came into existence. They served to spread musical culture to all parts of the City. Many of them were composed of men in the more humble walks of life who devoted at least one night each week to singing the best of music.

In 1853 the Germania Orchestra of New York, under the direction of Carl Bergman, visited St. Louis and gave a series of concerts that gave fresh impetus to the musical life of the City. Traveling Opera companies paid frequent visits and finally in 1858 was founded the Philharmonica Society the first attempt at an organization on a large scale to produce the best choral and instrumental works in the literature of music. Its director, Edward Sobolewski, born in Konigsberg and educated in music by the great Weber in Dresden, was a great musician and a splendid organizer. Through his ability and his fine personality he developed a first class chorus and a splendid orchestra.

When in 1866 Sobolewski resigned, Egmont Froelich was brought from Stuttgart to take his place. He held the position until the society disbanded in 1869.

In the '70s a German opera company played at the Apollo Theatre on Fourth and Poplar Streets and, small though it was, splendid performances were given which were a great boon to the community.

At the same time Hans Balatka became director of several German singing societies. He was a splendid musician and an indefatigable worker, and arranged many high class concerts.

During the '70s Severin Sauter, with whom I had the honor to study, organized the Haydn Orchestra, an amateur organization which, with the assistance of professional musicians, gave a series of concerts each winter. During the summer months concerts were given at various gardens in the City and in the course of time, Schnaider's Garden on Mississippi Avenue and Hickory Street became the fashionable resort. These summer concerts had always been small affairs and most of them by brass bands.

In 1880 the proprietor of Schnaider's Garden suggested to a group of the foremost musicians that they organize an orchestra. The suggestion was carried out and the musicians organized the St. Louis Grand Orchestra of some 25 members and chose one of their number, Louis Mayer, director, and that was the beginning of our Symphony Orchestra. The Orchestra met with great success and in 1881 was augmented to thirty-five men which was a blessing to quite a number of us, who, though only boys, were taken into the organization.

August Waldauer and Dabney Carr frequently heard the orchestra play and its artistic progress prompted them to institute a series of symphony concerts during the winter of 1881-82 and these concerts have not been discontinued since then.

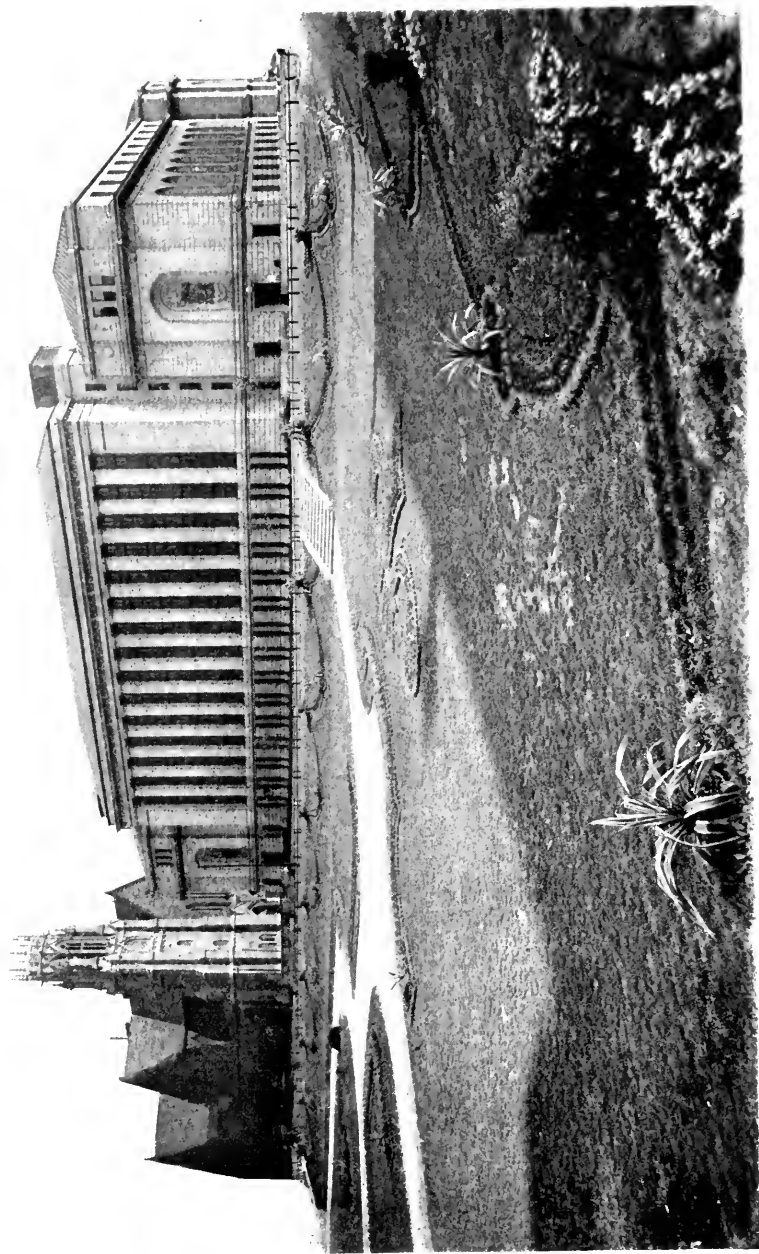
At this time the Choral Society, under Joseph Otten, gave several concerts with the orchestra each winter, and these two institutions continued their activities separately for some ten years and then combined as the Choral Symphony Society. Some ten years later the chorus was disbanded and the present Symphony Society was organized.

That small group of musicians who, in 1880 founded the Grand Orchestra, and whose endeavors were indeed a labor of love, as the monetary return was ridiculously small, laid the foundation for our splendid orchestra, and through their incentive we are where we are today.

I regret that I have not the time to go into detail. I could only give a very cursory resume of musical endeavor in our City, but, if I have called attention to the outstanding features and have perhaps caused some of you to want to investigate a little further, I shall have accomplished what I desired.



ARTHUR E. BOSTWICK
Present Librarian of the Public Library



ST. LOUIS CENTRAL PUBLIC LIBRARY AND SUNKEN GARDEN

The St. Louis Public Library

Arthur E. Bostwick.

(Our great public library began as "The Public School Library," under the leadership of Superintendent Ira Divoll, ably assisted by his associate, Assistant Superintendent W. T. Harris, and Miss Alice Bertha Kroeger, the latter serving seven years as librarian.

Later it came under the management of Frederick Morgan Crunden who, ably held this position for about thirty years. In reference to the liberal gifts to the library that have enabled it to expand and so adequately meet the great demands of the different sections of our growing city it is said "Andrew Carnegie gave his millions and Mr. Crunden gave his life."

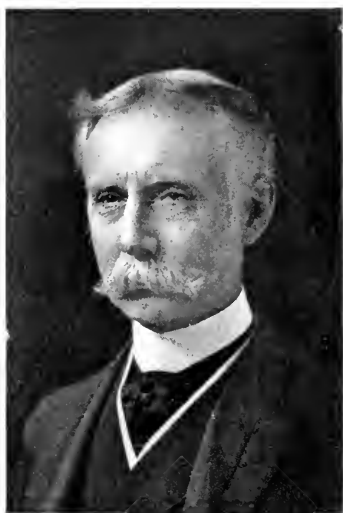
Since 1909 Dr. Arthur E. Bostwick has ably conducted this important interest. His brief report of the work is presented here:—)

This library now includes 607,617 books, housed in a large central building and in 10 branches or sub-branches, and also in temporary deposits in large numbers of schools, clubs, societies, and in industrial and commercial plants. Through all these agencies and through about sixty delivery stations in drug stores and groceries, the library now distributes yearly for home use more than 2,000,000 volumes.

Its buildings have become to an interesting extent community centers, and are looked upon by nearby residents as places where it is natural to assemble for all sorts of purposes—social, educational, political, religious, and so on. In about 15 rooms in the system, there are held during the year over 4,000 meetings of these and other types. At the next election three of the branch libraries are to be used as voting places by special request of the Board of Election Commissioners.

The Library maintains a municipal reference branch at the City Hall especially for the information and aid of members of the city government.

Its work with children is especially note-worthy, more than 1,000,000 volumes being given out to young people yearly in rooms at the central and branch libraries, specially equipped



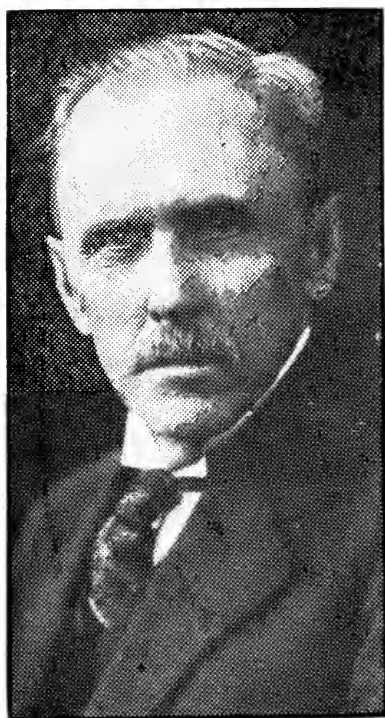
FREDERICK MAN CRUNDEN

for this purpose. Careful attention is given to the selection and purchase of children's books.

The Library has departments devoted to works on art, architecture and decoration, on the applied sciences, including engineering, technology and music, including scores of standard and current compositions.

It is planning in co-operation with the Board of Education to establish fully equipped branch libraries in three newly erected school buildings.

The Library has taken active part in Americanization work and its aim is to create interest and to give service in every work that looks towards community education and betterment.



REV. DR. JAMES W. LEE

Copy of a Letter Written to Dr. Snider

BY REV. JAMES W. LEE.

St. Louis, Mo., November 15, 1918.

My Dear Dr. Snider,—

I had a long talk last Monday with a group of our preachers about you and your contributions, and among other things I stated that if I didn't have my hands full of work, I would spend my time the rest of my days in awakening interest in your writings, because they had to do with a realm of thought and of being that we were under the necessity of coming into, if we were to ever get anywhere as a people or as a race; that you had given a program of individual, social and political life that was not merely speculative, but was rather a series of reports from one with sufficient spiritual insight to enable him to see what had to be. I think it was Hegel who described himself, not as arbitrarily writing a philosophy, but as a reporter of the nature of reality.

I advised the young men to get at once and read your books, and I do not propose to miss an opportunity to let ministers and others know of the vast value of your remarkable writings. As I read them more and more myself, I am all the better prepared to recognize what Dr. Wm. T. Harris used to say to me about their value. I belong to a ministers' club here of about eighteen of the leading preachers of the city, representing all denominations, and I propose at my next time to read a paper, to consider the value of your writings.

I have started on a review of your life work, and am sending you a page or two of the first part.

With all good wishes, I am

Sincerely yours,

JAMES W. LEE.

Most Remarkable Man

By Rev. James W. Lee,
Chaplain, Barnes Hospital.

Measured by the philosophical and psychological wealth he has given to the world, Dr. Denton J. Snider of St. Louis is today the most remarkable man alive on the planet. Those who are not acquainted with him might suppose, upon first reading a statement like this, that it was somewhat exaggerated, but those who know the man, as I have known him for thirty years, will agree with me completely in the statement.

Dr. Snider was born at Mount Gilead, Ohio, January 9, 1841, so he will be seventy-eight years of age the ninth day of January 1919. He is the author of more than fifty volumes of books covering fields of thought, of the existence of which only a few people have any knowledge.

Emerson said that Plato could be read by only about one thousand people in any generation, but that this thousand influenced ten thousand below them, and that ten thousand influenced one hundred thousand below them, and that one hundred thousand influenced a million below them, and that million influenced millions below them, until finally Plato had such a wonderful hold upon the thought of mankind that there was not a laborer who plowed the fields but wore his hat one way rather than another because of what Plato said.

So while Dr. Snider is not well-known, except to university professors and thinkers, he is still having influence such as Emerson represents Plato as having, because Dr. Snider has spent his life in the philosophical fields first explored in a great way by Plato and Aristotle. He will be far better known, a thousand years from today, than he is now.

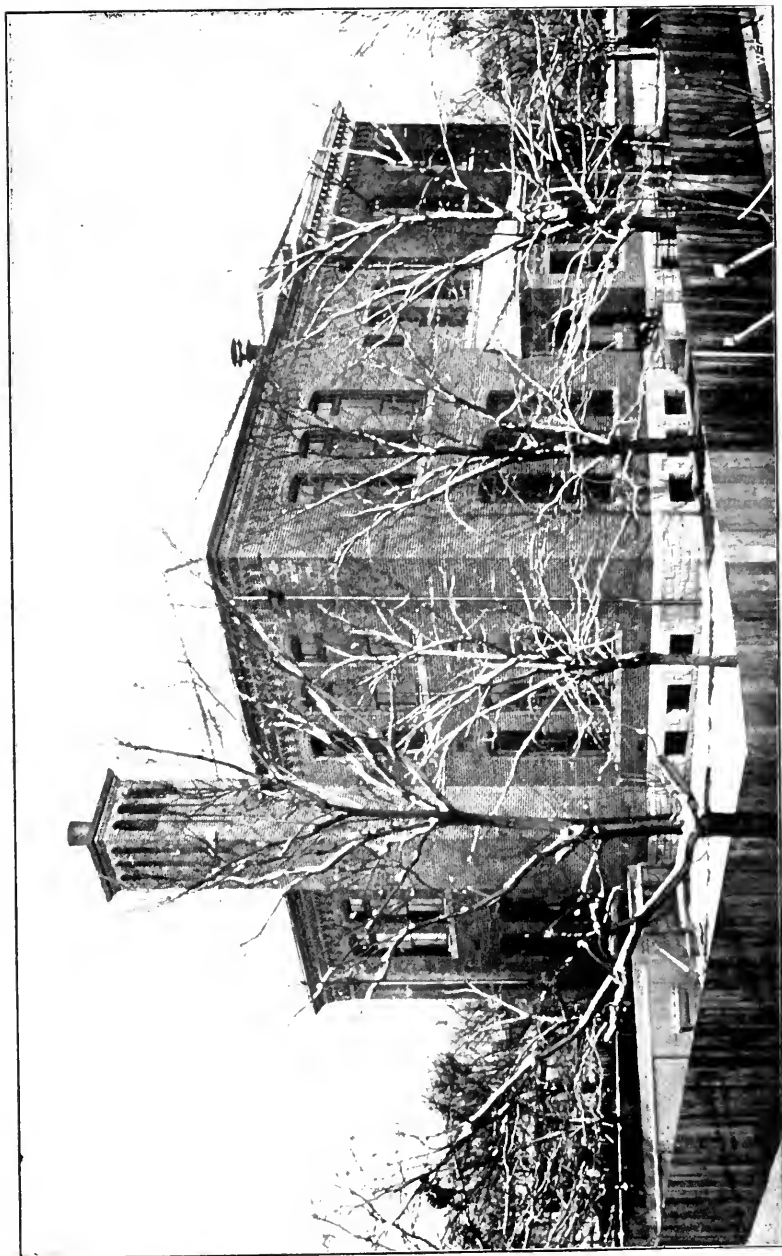
I make a pilgrimage to his house now and then, just to get a glimpse of the liveliest man in the realms of thought I know. Though he only lacks two years of being eighty years of age, he is as young, seemingly, intellectually, as if he were but forty.

If I had money enough, I would be glad to place all the books he has written in every university and college in this

country, and endow a professorship for the teaching of his philosophy. He is as orthodox as the laws of gravity and the multiplication table, though he does not arbitrarily set out to be orthodox with malice aforethought. He is orthodox because he has the intuition and the mental grasp which enables him to see clearly the way things are going, and there is not a sentence in any one of his books that contradicts the fashion God has followed in building the universe and in making man the highest expression of his handiwork.



MISS SUSAN E. BLOW



DESPERES SCHOOL BUILDING

Miss Susan Blow and the Kindergarten

By Miss Mary C. McCulloch.

The chairman introduced as the next speaker Miss Mary C. McCulloch, who spoke on Miss Susan E. Blow and the Kindergarten. By way of introduction Mr. Harris said:

Miss McCulloch is one of the few persons present who has enjoyed the privilege of being a student at the Concord School of Philosophy where she mingled with such delightful people as Emerson, Alcott, Davidson, Miss Blow, Miss Peabody, W. T. Harris and others. She also attended the Literary School conducted by Thomas Davidson in the Adirondack Mountains at Glenmore, also many philosophic and literary classes in St. Louis.

Next to Miss Blow herself, pioneer of the Kindergarten work in St. Louis, she has nobly devoted her life to this department of Education. She is the supervisor of all the public kindergartens in our city and has held this position for many years.

Miss McCulloch has served as president of The St. Louis Froebel Society, also president of The Kindergarten Department of the National Educational Association and is a charter member of The International Kindergarten Union, and was chosen for its first secretary. She has also held all of its important offices in this world-known organization, including the Presidency, and has served in many committees, loyally and efficiently. Miss McCulloch spoke as follows:
Ladies and Gentlemen:

To the untiring efforts of Mr. David H. Harris, Chairman of this meeting, we, who are gathered here, are indebted for the privilege and pleasure of coming together to fittingly recognize the eightieth birthday of Dr. Denton J. Snider.

His genius and literary ability are recognized all over the world. As I listened to Mr. Block's reminiscences of the Concord School of Philosophy I recalled the fact that it was there that Miss Susan E. Blow gave me an opportunity to meet and hear Dr. Snider, whom I found in a circle of great thinkers—Emerson, Alcott, Dr. Wm. T. Harris, and Miss Elizabeth Peabody, a pioneer kindergarten worker. Later I became an appreciative

student in classes organized by Miss Blow and received great inspiration from Dr. Snider's interpretation of Homer, Dante, Shakespeare and Goethe.

To Miss Susan E. Blow and Dr. William T. Harris honor and gratitude belong for one of the greatest achievements the history of the St. Louis Public Schools records, namely, the introduction of the kindergarten into the public schools. Miss Blow contributed to this achievement a mind aflame with a new educational ideal, an ardent enthusiasm, and untiring devotion to the cause of the "New Education." Dr. Harris aided the kindergarten in its experimental stage with his clear insight into the educational principles upon which the kindergarten is based, his wise counsel and cordial co-operation in all that would contribute to the success of the new methods.

In September, 1873, Miss Blow, having spent a year in New York with Mrs. Maria Kraus Boelte studying the kindergarten, returned to her native city imbued with an appreciation of the Froebelian ideals of education. She was eager to test them with a group of little children and offered to the Board of Education her services gratuitously to make the experiment. This offer was accepted and a room in the Des Peres School placed at her disposal. Thus did the kindergarten find its way not only into every public school in St. Louis, but also into all the public schools of large cities of the country where the kindergarten is now recognized as an essential part of the educational system. There are men and women who have happy memories of their experiences as little children in this first public kindergarten. They recall with appreciation Miss Blow's sympathetic response to the needs of each one of the children under her care as she worked and played with them in an atmosphere of joyous activity, and they recognized the beginnings made in intellectual and moral habits that have contributed to the usefulness and happiness of their lives. Many visitors found their way to the Des Peres Kindergarten in the early days,—mothers to tell of the good results of the training of their children, young women to discover in the new work a vocation that appealed and developed the best within them. Educators from far and near were attracted to this school in Carondelet by the reports of the work that had been successfully inaugurated. They returned to their home cities with enthusiastic endorsement of what they had observed. This resulted later in bringing to our city earnest

students of the kindergarten who have become representative kindergarten leaders. Thus there radiated from the Des Peres Kindergarten influences that have blessed children, young women, and mothers and proved a spiritual uplift to the community.

To indicate the open-minded spirit in which Miss Blow began her great work I quote the following from her first report to the Superintendent of Public Schools:

"It is in the question of method that Froebel is superior to other educational reformers. I do not agree with the kindergarten enthusiasts who can see no light save their own sun. I do not think Froebel has announced principles which are not, at least, implied in the writings of other philosophic educators, but I do feel that he has shown great originality and wonderful insight in his application of principles, and that his answer to the question 'How shall we meet the necessities of the child?' is the most complete and comprehensive which has yet been given. * * * Personally, I feel that the strongest claim to the kindergarten is the happiness it produces. If we create in children a love for work we shall have no difficulty in making them persistently industrious. If we can make children love intellectual effort we shall prolong habits of study beyond school years, and if we can insure to children every day four hours of pleasurable activity without excitement, we lay a foundation for a strong, contented disposition."

In 1877 Miss Blow spent a year in Europe studying with Baroness Marenholz Bulow and visiting German kindergartens. Upon her return to St. Louis, she was placed in charge of the Kindergarten Training School. I met her for the first time in the Stoddard Kindergarten and vividly recall her appearance as she entered the room. Her animated manner, her keen interest in all the children were doing, and encouraging words to the kindergartners in charge of the children are indelibly impressed upon my mind. I entered her large Training Class of young women each one of whom today feels a debt of gratitude to Miss Blow that can neither be measured nor told. As we look back to the years we were under her tuition, we realize they were the beginnings of an awakening to the true value of life, and that what we may have accomplished that is worth while is largely

due to the inspiring influence of a great teacher. Miss Blow's enthusiasm was contagious and created in her students a spirit of consecration to their calling. No work was too arduous, no sacrifice too great that contributed to the recognition of the value of the kindergarten. The Saturday Morning Class at the Eads School was largely attended by teachers and mothers, seeking the light that came from Miss Blow's interpretation of "Mother Play" and great literature. She possessed the power to set before the minds of all who listened to her the "open door" of insight into life's meanings, responsibilities, and privileges. Play, Art, and Work were her pedagogical by-words and she believed firmly in her mission to promote this ideal of education. She said:

"My abiding conviction is that the order of historic development is Play, Art, Work. I claim that the progress of mankind has been conducted under the inspiration of love, joy, duty, and religion, and not under compulsion of bodily need. Thought is not democratic and it is far from easy to spread it to many minds, but the kindergarten could not only spread its ideals, but could sing them and play them. It could illustrate them through the free creation of little children. It could make the happy and developed child its best missionary, and in forty years or more it has preached, sung, and played itself into the heart and mind of the American people, and from America it shall go forth to redeem and bless childhood all over the world."

In the years that followed Miss Blow's active, earnest, and courageous defense of the "New Education," she placed in permanent form in her writings her insight into kindergarten theories. The first book, "Symbolic Education," was published in 1894, followed by translations of Froebel's "Mother Play," "Songs and Games," and "Letters to a Mother." Since 1895 Miss Blow has served the kindergarten cause most effectively by illuminating lectures given in many cities, interpreting not only the philosophy of Froebel, but the philosophy of life as embodied in the greatest thinkers of all ages,—Homer, Dante, Shakespeare, and Goethe. Miss Blow was a member of the Committee of Nineteen, and for many years rendered valuable service in the discussion by prominent kindergartners of questions relating to the theory and practice of the kindergarten.

The annual meeting of the International Kindergarten Union, held in April, 1910, brought Miss Blow to St. Louis. She



MISS MARY C. McCULLOCH

came to pay a tribute to the life of Dr. Wm. T. Harris. Her presence in the city was seized as a favorable opportunity to give Miss Blow a richly deserved ovation. The program of the International Kindergarten Union included a play festival at the Liederkrantz Club. The hall was beautifully decorated with plants for the occasion. Miss Blow led the march of the kindergartners until she reached the stage where she had an excellent view of the band of five or six hundred kindergartners as they marched by her singing spirited songs. Miss Blow's face was radiant as she waved her hand in recognition of the greeting given to her by each one of her loyal followers. Her cup of joy was full and as she watched the kindergartners from different cities play their groups of games, she must, in some measure, have realized the growth and development of the work begun by her forty years ago.

This sketch of the life-work of the great kindergarten pioneer gives an inadequate comprehension of the power, beauty, and genius of Miss Blow's rare personality. She was endowed by nature with a wonderful mentality that helped her to interpret the thoughts of the greatest philosophers accompanied by a loving heart and sympathetic attitude toward human joys and sorrows. She could with keen enjoyment intelligently participate in discussions of philosophic themes, or with delight enter into the plays of a little child. Her soul was large enough to meet each individual upon the plane of her development and with an inspiring ideal lift her above the commonplace through the insight she awakened and the efforts she stimulated. All who were associated with her honored her spirit and recognized that she had a vision of truth that she longed to share with everyone. Her optimism and faith in the final outcome of the good made her a tower of strength to those who appealed to her for the solution of their problems. She was a loyal friend, never failing to extend a word of sympathy in the hour of sorrow, or of encouragement and recognition for a successful achievement. Miss Blow lives in the affections of those who knew her as a personal friend; she lives in the happiness of thousands of little children who have been blessed with kindergarten training; she lives in the hearts of thousands of young women to whom she has revealed the spiritual meaning of life and the sacredness of their calling; she lives in the ideals suggested to many mothers that have helped them in the nurture of their children.



RICHARD SPAMER

The Psychology of Music

By Richard Spamer.

Mr. Spamer: Mr. Chairman, ladies and gentlemen: I first want to express my truly heartfelt thanks for the opportunity to participate in these exercises. I am one of the post graduates of the Sniderian System of Philosophy. I came to this city when it was in its flowering epoch, far back in 1877, when the men and the women of whom you have been told so far in these exercises were in their veritable prime, and when they accomplished what they did not know they were accomplishing, namely, the putting of this community—for political reasons called the City of St. Louis—upon the intellectual map of the entire world. (Applause) I do not know of any other epoch, from the time they spilt the tea in Boston Harbor until the time that the empires of Central Europe were overthrown, that had more significance for the people of America than the work of Dr. Snider, Dr. Harris and the rest of those truly great ones who were among us in those spacious days.

The request comes to me to say something about the psychology of music. That is a subject which it would be difficult for me to treat with any lucidity, if I did not as a newspaper man seek, and as a newspaper man have found the short cut, and that short cut, ladies and gentlemen, is in Dr. Snider's own book. (Applause) He has, and I hope you all have read it, a book entitled "Music and the Fine Arts"; a Philosophy of the Aesthetic. The word "aesthetic" is generally used in its adjective form and also in the plural by most of us, we speak of politics and we speak of aesthetics and we speak of acoustics or, as I prefer to say, "a-kous'tiks". That is confusing. Dr. Snider does not fall into that error of giving it in the plural, aesthetic to him is a great rubric in philosophy, because while aesthetic is a basic source, philosophy applies to and regulates the conduct of men: the aesthetic is one thing higher, just like in physics we have the things of the material world and in metaphysics something higher, the world of the spirit that knows no bounds, and that is always being emendated and explained and compared, and for which we really have no foundation except as it exists in ourselves as individuals.

Now, with this somewhat prolific introduction, I will read to you and comment as I go on, that chapter in the work I have just quoted on the "Philosophy of Music." Before I get to that, let me say something about music in the language of my dear departed friend, William Marion Reedy, who really should be with us today. (Applause) "He is gone, who seemed so great, gone, but nothing shall relieve him of the good he made his own being here, and we believe him somewhat far advanced in state, and that he wears a truer crown than any mortal hand might make."

Billy Reedy used to say about psychology and music and various things that he regarded abstruse—although fully understood, as instanced in his writing—that he knew all about the abstract, the concrete and the asphaltum. (Laughter) He knew about the asphaltum because he walked the streets of St. Louis, morning, noon and night (applause), and that was just at the time when we were changing from granitoid streets to asphaltum streets. (Laughter).

Now, I am somewhat in the same relation to this subject of psychology, but this has come to me since I have looked into this book, that I never would have known what psychology means if I had not read Dr. Snider's book, I get that out of his book in reference to what I have absorbed out of other books that I have read, because of the lucidity of his exposition and the fact that everything he has written has been written according to a pattern, as he has found that pattern in his own mind. (Applause) That is the tremendous value of the work of Denton J. Snider. If you will go back in your memory, if you can recall now what books have done you the most good, what works of man have appealed most to you, from Aristotle and Jesus down to the present day, if your mind is as nimble as all that (I am not saying mine is, I am simply operating now), if you have done that, you will find that all of these great men have had a pattern and if that pattern is recognized by the reader he gets the heart of the thing; and if he does not recognize that pattern, he does not, and that is all there is to be said about it. (Applause)

The value of Dr. Snider's operations in the immeasurable field of philosophy, but more particularly in the illimitable field of psychology, are based upon his thorough grounding in the pedagogic art. The school-master, my friends, may not be with-

out honor save in his own country, he will pass that all over he will not talk to you about what public education means in the United States today, what it has meant in past time and what it is likely to mean in the great time now before us, that would go beyond even psychological boundaries, but this we can say; that when a man appears among us, like this wonderful man, full of years and honors and still active in the field, knowing that that field is only partly tilled and waits the labors of the husbandman, when such a man comes among us and we detect in our own finite and dubious way how he accomplished that which he has done, then we say for ourselves in a time like this, at a moment of what we might properly call public confession, that he has done us—me, you and all of us, a great service by this great scheme of psychological enlightenment that we find in his books. (Applause)

But, to get down to what I have been asked to speak about—music. Now, music is only known to us, most of us as what we might call an audible functioning, but Dr. Snider gives us an entirely different, a farther idea, he answers every question about what music is by not saying a single thing about composers or about musicians. Get that, if you please. He has nothing to do with that at all in this book on the "Psychology of Music." That he could write as good a history of music as any man in the United States, I am well persuaded, and part of my daily work "from day to day for many years" has been to read about music, to listen to music and to write about it, and on that line he has given me nothing because he has offered nothing, but on the inherent facts, on the central idea of what music really is in the psychological scheme of things, he has given me so much that I would not now lay my verbal hands upon it, but give it to you as I find it in the books, and then we can possibly get together on this.

Now, Dr. Snider says here: "Can we bring to light the original constructive principle of the total edifice of music? We seek first of all to grasp and unfold the primal germ out of which it grows from its earliest bud to its latest flowering. And as music is the most psychologic of all the Fine Arts—stands nearest to the Psyche and responds most readily and intimately to the process of the same—we may well deem that a preliminary study of its ultimate nature will be the best preparation for a

fundamental survey of all Art, especially from the psychical point of view."

I will digress here to bring home what he says about the study of music as being the fundamental part of all art. He divides art into three great classes, the fine arts, he so divides Poetry, Painting and Music, but the greatest of these is music. Now, that is a point that we ought to talk five or six days about, to thoroughly imbue ourselves with it. I have glimmerings of a light there myself, I have to study a little more though to agree with him, because I know I must ultimately agree with him. He says:

"Music is the third and highest of the Fine Arts, Poetry and Painting being the other two. What is the genetic unit of Music, the original basic unit of which music is constituted? Music is not a stationary thing which we can examine under the microscope; its essence is movement." He has not said a word yet about the whole theory of sound, which he knew backwards and knows forwards. "It is a process incessantly going on." Music is movement, and movement is the only manifestation of the cosmos. "When the motion stops, the music stops; it has to be active, yea, self-active in an external way, and hence it is the most adequate outer artistic manifestation of our mind's self-activity and of that of the universe, too."

We are talking about music, we are not talking anything about the creation of the world, but we are talking about music in these wonderful pages. He says:

"Now, the peculiarly striking, as well as significant fact about music is the recurrence of sound always and everywhere taking place in it, through sweeps large and little." As if in between all of these physical motions of the ear which respond to our aural apparatus in the form of sound, and that subdivision of sound called music; as if there were in between them in that tonic contact and repulsion, something which the human ear cannot fathom, cannot apprehend, and which puts us right at the one blind door in the creation of the cosmos.

I do not think that Dr. Snider quite knew when he wrote these lines how deep they are. Always there is a blind spot in the universe, and now we are talking about music as the manifestation of certain imponderable forces, certain imponderable powers. He says:

"Music is a series of tone-cycles embracing the whole as well as the smallest unit of its composition. Indeed it would not be truly artistic, nor attune the human soul to a concordance with itself, unless it had in its least part the tonal process of the whole, we may say of the all." I wish I had five or six days to explain all this to you. (Applause)

"Accordingly, the genetic unit of music is the recurrence of sound which is ever going forth out of itself and ever coming to itself again." Isn't it wonderful, this cycle, this great orbit and cycle of sound, he calls it music; what have we known before of music until we have read these pages? There is another subject. "This is what elevates sound, which is of itself partial and broken, into its musical entirety; sound made whole becomes the tone which is the ultimate harmonic constitution of the total structure of music—the beautiful well-shaped block of marble of which the vast cathedral is to be built."

Do you get that, all of these sounds that are flying around, he compares to a vast block of marble out of which ultimately the whole structure called the cathedral is to be built, out of which ultimately through divinely gifted men and women that wonderful structure called music is to be created. These various inarticulate sounds that surround us, veritable angel voices we might say.

The musical tone, therefore, has in it, as its essential characteristic, this cycle of sound, of self-separating and self-returning in an outer process of the sense of hearing, which is to carry it within. But to what inner sanctuary does the ear carry this cycled tone-world, and for what purpose? Soul, Self, Ego, it is variously called, which also has its process, which Dr. Snider calls the "Psychosis", corresponding with the tonal process of music.

There is no closer searcher, no keener eye, no greater force in all the universe than that which by means of music reacts upon the human soul; that is the philosophical idea that he conveys here when he mentions the "psychosis"; he simply mentions the function of the soul, its receptivity to outward things. He might, if he were a musician, a composer, say that the psychosis is simply that which we call harmony in music, but harmony in music has man-made rules; harmony in music does not quite explain what the psychosis is, what the reaction of the

human soul to music is when music comes to us through the outward processes.

Here is where we get a clear idea as to what the psychology of music is, that harmonious sound reacts upon the soul in a harmonious way; and inharmonious sounds in an inharmonious way. For that reason, if I wanted to descend right down to practical things, I would say that Richard Wagner is a great composer, because he understood the laws of human harmony, and those who came after him and wanted to improve upon him did not do so because they did not understand the laws of harmony in the psychological sense.

"Here we have the two sides which are to come together and produce the one concord, the physical and the psychical; these form the happy pair which give up their two foldness, unite and kiss and marry in the rapture of music."

Thus is, by music, established harmony. What a wonderful word it is today in this war disturbed world!

"Here we may see the musical purpose of the rounds of tone; they stimulate the soul to symmetrical rounds of its own which it feels as its very self in activity.

"Such is the correspondence between the outer tone-cycle and the inner soul-cycle; they agree, and so Music is often said to be agreeable—to whom or to what? To the Ego which is roused thereby to its own elemental process or psychosis in response."

Somebody has said, and I think it was our friend, Ralph Waldo Emerson, "Trust things". Every human heart regards that as the voice of a harp and responds to its invitation; harmony within and of music can give us that; no wonder that it is the wonderful art; that it will continue to be.

"We may conceive the Ego as stirred by music to be itself, to be its own primal process of self-activity, yea, in a degree its own self-creation. Such is the first musical pleasure, the earliest thrill of the inner psychic harmony responding to the outer rounded pulsation of the tone-world.

"The soul is an instrument which is played upon by the cycles of music, truly it is the instrument upon which all musical instruments have to play at last, stimulating it to its ele-

mental activity which may be called pure feeling or even emotion."

Dr. Snider tell us not to be emotional, but to have pure feelings. Nice distinction there. Another afternoon might be devoted to that. "But we should add here that this soul is not simply the passive recipient of musical tones, from the outside; it is that universal instrument which goes back to all special instruments and constructs them for its purpose which purpose is essentially that their notes not merely move forward but also come back, and thus are made musical."

Just a few words more and we will close this chapter. In developing this theory, he says: "Indeed it is just at this point that music begins to be a matter of art, and not simply a thing of nature. Art turns the sound into a cycle, and thus attunes the same to itself, to its own process, which makes it a musical tone capable of intimate fusion and concordance with the inner psyche."

"In some such way we seek to grasp the genetic unit of music as the tone, self-separating yet self-returning; vibrating outwardly by nature toward the infinite, yet brought back to its starting point usually, but not always, by Art. Such is the primal sensation of music; the soul hears the fleeting sound restored to itself out of its flight from itself, a kind of outer self-restoration after a tonal self-alienation. This process it hears not once but many times, brought over into all sorts of sequences, forms, and musical iridescences. But this outer diversity of tones has at bottom the one unitary principle, the tonal cycle, which stirs the Psyche to its own similar unitary processess, the Psychosis."

This Psychosis, as Dr. Snider explains, in its simplicity, is the primal act of human consciousness, the original making of selfhood, which has ever to be repeated. Music stimulates to a new creation the primordial self, which is perpetually renewed and re-created in the conscious act. That is, Music reaches back and starts afresh the first origination of the Ego in man, which act gives him creative pleasure, the fundamental pleasure of music, as this makes the Ego feel its own rise into being through its self-generative act.

So music, as its ultimate fact, stimulates the first creative process of mind, renewing its very birth into consciousness.

Such is the simplest stage of the purely psychical act; hence we may say that music in its primordial round, stirs the elemental Psychosis, or process of Self, starting the same to its eternal recreation. And this psychical process may be said to be running through and holding together all Art. (Applause)



WILLIAM MARION REEDY

William Marion Reedy

By A. A. H.

The character and career of the late Mr. Reedy made him distinctively one of the outstanding figures in the intellectual and literary life of St. Louis. His experience took him through every phase of its lights and shadows and he mixed and mingled with the good and bad; but he and his paper rose gradually superior to untoward influences.

From a boy-reporter on the great dailies he became the editor of the "Mirror" which was so thoroughly the exponent of his personality that it became "Reedy's Mirror" and while its base was St. Louis, from which nothing could tempt him to a larger sphere, his thought was reflected over the world. The Mirror was found in London, Paris, Vienna, and on the news stands of all the great centers of European civilization. It was not a purveyor of news, but it was devoted to observation and comment, to criticism and instruction. His wide knowledge of men, of events, of politics, of books, of the thought of the times, his generosity to struggling aspirants for literary recognition, his keen humor, his salient wit, his lucid style, brilliant and scintillant—all combined in the unique genius of Reedy to make the Mirror the success that it was.

As a speaker Mr. Reedy was as fluent and forceful and delightful as in his writings. He was frequently chosen by St. Louis, as its spokesman on civic occasions. On his last public appearance, at "The Missouri Authors Week" at Vandervoorts Music Hall he presided with ease, grace and propriety as was his wont. His genial manner, his flow of wit and wisdom all gave charm and distinction to the occasion.

His departure is felt with keen regret, not only by his personal friends, but by the city itself.

Poem

Dedicated to Dr. Denton J. Snider on his 80th Birthday, January
9th, 1921, by Katharine Higgins Sommers.

Through a veil of misty radiance
! watch the snow flakes fall.
Pure, and beautiful, they flutter over shrub and house, and all.
With ermine mantles they wrap the leafless trees,
Then softly hide themselves among the leaves.

Your work of eighty years they whisper me
"Obey the Universal law and thus be free."
You taught me to transcend all earthly ties,
To look at life, and all created things with psychic eyes.
One must catch the elemental sounds he hears,
And find within himself the music of the spheres.

LINCOLN'S MOTHER.

By Mrs. Katharine Higgins Sommers.

Inspired by Dr. Snider's Extensive treatise of Lincoln.

Her day began as amber-tinted dawn
Shot yellow streaks through virgin forests brown,
And ended when the searching stars looked down.
Awaking music stored within her soul
Shedding Heavens rays of magic light
Revealing vistas of the infinite.
While natures' wind-harps chanted "DeProfundis"
Forests for her, their wonderous secrets, trace
And scented silence taught her poise and grace.
Birds filled the space with sweetest song;
Symphonic mid the beauty of their lay,
The tender coos of nearby doves re-echoed all the day.
Flattery's fawning face, nor grandeur's show
Nor greedy passions of the noisy mart
Nor fortune's pride of place corrupt her heart.
Bringing water from the wayside spring,
Teaching lessons to her growing child.
She reigned supreme within the rugged wild
And when at last her lowly tasks were done,
She gave to all mankind, yet left forlorn,
A matchless son, for Freedom born.

IN MEMORIAM.

Miss Amelia Fruchte.

To know her was to love her, a heart so full of truth,
A mind so stored with beauty, with great ideals, for sooth,
It could not harbor malice, but overflowed with good
For those who sometimes faltered, she always understood.
The glory of her nature, for years and years to come,
Her joyful, helpful friendship, we'll cherish, every one.

"A MAN FOR ALL AGES."

Dr. Denton J. Snider.

By Mrs. Adeline Palmier Wagoner

The hands of the painter deftly draw
Pictures of things he never saw;
The mind of the poet paints the thing
He dreams and weaves into a ring;
The soul of the singer soars above
To realms of beauty, joy and love.
Today we honor the man, fourscore,
Who's all these magic gifts of lore,
Who makes life glad for those who come
To learn his triumphs, nobly won.
If only our hearts and minds could tell
One half we know and feel so well,
The earth with clarion notes would ring
To laurel him whose praise I sing.

Adeline Palmier Wagoner

The St. Louis Tercentenary Shakespeare Society

By Mrs. Adeline Palmier Wagoner

It was in 1916 that Mrs. Adeline Palmier Wagoner, inspired by the writings of Dr. Denton J. Snider, the great Shakespeare scholar, the almost half century Shakespeare teaching of Miss Amelia Fruchte, conceived, collected and catalogued an Exhibition of things pertaining to Shakespeare and his Portrayers to celebrate the Bard's Tercentenary. Together with this most interesting and instructive exhibition, there were daily Shakespeare Programs given in the Vandervoort Auditorium, to which the leading Scholars and Musicians lent their talent.

Encouraged by the very large attendance at these entertainments, the work and moral support of Dr. Snider and Miss Fruchte, Mrs. Wagoner arranged to give monthly Shakespeare programs in the Vandervoort Auditorium, with the view of interesting the public in worth-while literature, and so was formed The St. Louis Tercentenary Shakespeare Society, with Mrs. Wagoner as Executive Chairman; Miss Fruchte, President; Dr. Snider, Honorary President. After the death of Miss Fruchte, Mrs. Wagoner became President of the Society, which now numbers over one hundred members. As State Vice-President of the National Shakespeare Society of Washington, D. C., Mrs. Wagoner has already inaugurated a movement to interest the various towns of Missouri in forming Shakespeare Societies to unite with the Tercentenary in a State Federation which will be an invaluable force in raising the Cultural Standard of Missouri.



MISS AMELIA C. FRUCHE

In Memoriam

Miss Amelia C. Fruchte

By Chester B. Curtis.

It is an honor to participate in this programme dedicated to the distinguished philosophers, educators and authors and to Dr. Denton J. Snider, whose eighteenth birthday we celebrate on this occasion. It is an added privilege to speak especially of and for my friend Miss Amelia C. Fruchte, whose memory we honor today.

Miss Fruchte dwelt on the plateau of life. She climbed early to a high level of attainment and continued on the plateau till death. She climbed the slope in eighteen years, catching visions of future efforts, and inspirations for a half century of achievement.

A plateau is a plane appreciably above the general level of territory, thought or character. Miss Fruchte lived on such a plane, often seeing peaks and ranges of greatness towering above, heights from whence came her strength, and occasionally looking into an awful abyss of dejection. Life would be monotonous, even on a plateau, were it not varied by emotional experiences both dejecting and exhilarating. Hers was a nature of tremendous intensity; one which sought expression in superlatives and in extremes.

Miss Fruchte lived on the heights. Her ideals were high, as should become a teacher. Early in life she sought the personal influence of those whose philosophy was deep and whose ideals were high. She associated herself with Dr. Snider, Dr. Harris and the Concord School of Philosophy—outstanding exponents of mental and spiritual culture. In Psychology, Science, Literature and Art she found the masterpieces, master minds, even the masters themselves.

Her ideals were always evident in personal matters. In bearing Miss Fruchte possessed a queenly dignity. She dressed elegantly, though simply, always with an accidental, all the more emphasized by an otherwise plain setting. A dash of red against her black hair or dress was characteristic of her strong tendency to contrasting extremes.

In social relations she revealed a nature demanding and appreciating the highest ideals of gentlemanly courtesy.

In books she loved the choicest editions; in literature, the best works; in philosophy, the most profound; in art, intrinsically the best.

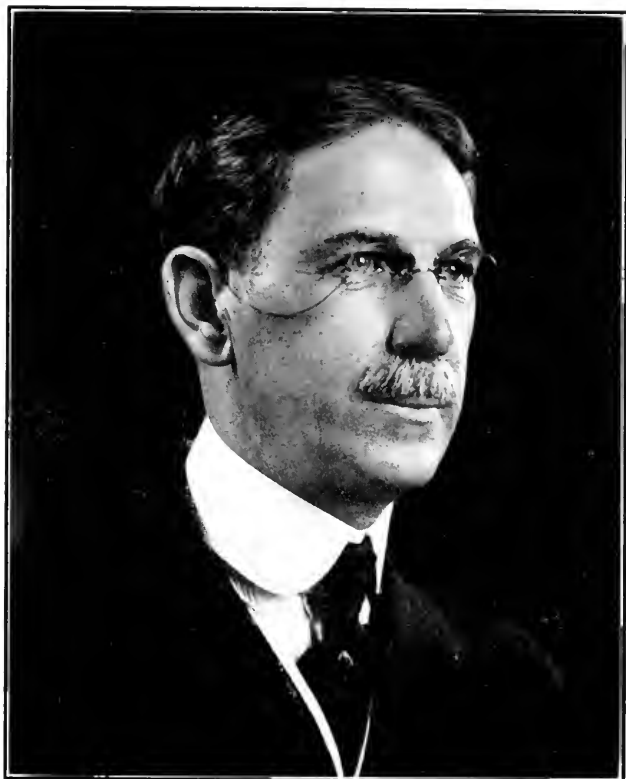
The plateau was nowhere more pronounced in Miss Fruchte's life than in the realm of imagination. Once an idea began to develop, it took the wings and motive power of an aeroplane into the realm of Castles in the Air. She motored on many a safe trip riding on the placid joy of imagination. Only the landing—the coming back to earth—was difficult. If her plans could have been realized with no more expense than the Castles which she visualized, many more very considerable achievements would now be credited to her remarkable efforts.

Her interests were not restricted to the walls of the classroom. She entered into the social, sociological, educational and even political fields of St. Louis, in some of them as a pioneer; in all an ardent worker.

Miss Fruchte participated in the organization of the Wednesday Club, of the Teachers' Fellowship Society and in the development of the Society of Pedagogy, which enjoyed practically a reorganization during her presidency, and in the organization of the Shakespeare Tercentenary Society.

Miss Fruchte did her real work and established her place in this community as a teacher of Shakespeare at Central High School. Thousands of our citizens came under her influence, some appreciating to the full the character of her instruction, others failing then, to realize what it was all about. A strong character is always seen in asymmetric aspects. By some, through the eyes of a cartoonist, by others with the vision a true delineator.

Her strong personality; her marked and contrasting moods, impressed our youth with the idea that Miss Fruchte was a unique character. This impression was and is correct; but she was as great as she was unique. Youth looks through cartoon eyes, exaggerates impressions, draws hasty conclusions. Miss Fruchte's true worth was in her staunch advocacy of high ideals for boys and girls, standards of conduct which for her measured their mental and moral development.



MR. CHESTER B. CURTIS
Former Principal, Central High School

Her true greatness as an instructor lay in her power of interpretation of plot and counterplot, in the deliniation and contrast of characters found in the plays of Shakespeare, through which she tried to drive home to the youth of this city the truths on which their lives might be directed. Such comprehensive teaching was not always understood by those whose method was strictly memoriter. But it was a tremendously effective method for pupils who possessed imaginative minds, a method more appreciated by all students in after life than at the time of the experience.

The influence of Amelia C. Fruchte will persist in St. Louis throughout still another generation because she is an abiding element in the character of our younger citizens.

Her name is inscribed on the parchment roll of history in the City of St. Louis.

Letters from Friends

Many appreciative messages with congratulations from friends especially interested in this meeting were read by Mrs. Curtis B. Parker. Among these were letters from Prof. L. A. Kalbach of the National Bureau of Education, Washington, D. C.; Miss Elizabeth Harrison, Chicago, Ill.; Pres. Wm. W. Parsons, of the Terre Haute Indiana Normal School; Pres. John R. Kirk of the Kirksville Missouri Normal School; Prof. John B. Wisely, Terre Haute, Ind.; Mrs. Ruth Morris Kersey, Richmond, Ind.; Miss Mary E. Nicholson, Indianapolis, Ind.; Miss Susan V. Beeson, Farmington, Mo.

Lack of space compels us to exclude these interesting communications.

The exercises of the meeting were concluded with a banquet in the evening at the Planters Hotel arranged by Mrs. Harry Wagoner; Wm. F. Woerner presiding, especially commemorative of the 80th birthday of Dr. Denton J. Snider, which was of great interest, although Dr. Snider was detained by illness from attendance. Addresses were made by distinguished citizens and visitors.

It is regretted that the spirit and marked interest of all the meetings could not be adequately reported.

The chairman and managers of the meeting desire to express their thanks to all who so cordially and efficiently responded and helped to make it a success.

Our thanks are extended to the Central High School for their music which added greatly to the occasion.

We hereby acknowledge our great indebtedness to the Scruggs, Vandervoort, Barney Dry Goods Co. and especially to the manager Mr. M. L. Wilkinson for the use of the Vandervoort Music Hall, the artistic programs and general service.

D. H. HARRIS, Gen. Manager.

Address at Banquet in Honor of Dr. Denton J. Snider

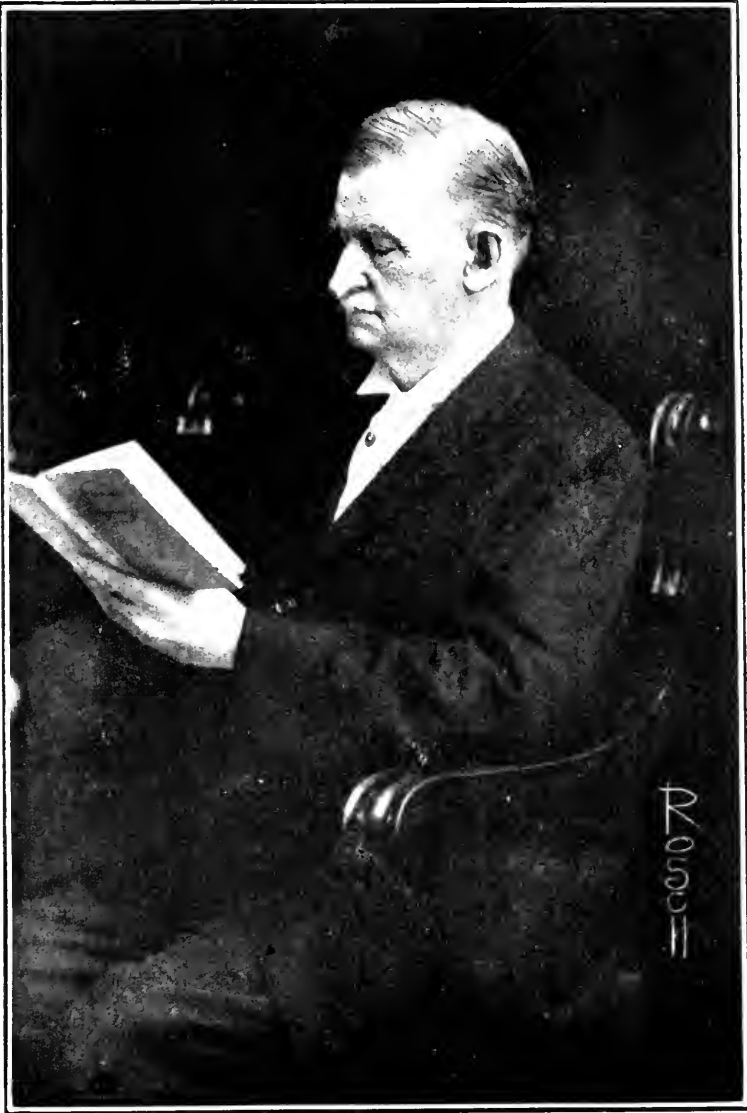
A friend of mine has said that an ounce of taffy is worth a pound of epitaphy. But there is something better than either, namely, a sincere expression of admiration and affection. This blesses him that receives and still more him that gives. I am glad to be one of this company which has met to pay a tribute of honor and esteem to Dr. Denton J. Snider. There are two kinds of wealth, the material and the spiritual. Of the former our factories and industrial enterprises, our farms and ships, our railroads and mines are creators. But those who add to the spiritual wealth of humanity are the thinkers and inspirers of the world. We need both, but in this age the material is better appreciated than the intellectual, moral and spiritual. And it is well for us, citizens of a city of which we are proud, to appreciate and show our appreciation of those who serve by deepening and clarifying the thoughts of men.

Dr. Snider is a knight errant of the intellectual life, a remarkable figure in the noble company of thinkers. His career has been one of complete devotion to ideal interests and his activity and productiveness tremendous. Yet he is by no means a mere thinking apparatus, and his philosophy is vastly more than a soulless play of concepts. As we read his books, we realize how true it is that it is the whole man that thinks. His life is like a river, growing wider and deeper as it nears the end.

Although best known as a philosopher, many will regard him primarily as a literary man. His powers of delineation and characterization are remarkable. One of his most charming books is that on the St. Louis Movement. He makes his characters live and presents them as intensely human, with their faults as well as their virtues, yet he leaves the reader in sympathy with even the most imperfect of them. One feels all the while that his author is a genial personality, whose affections have remained unspoiled and whom one would like to know.

Time would fail me were I to speak of his philosophy, and there are many excellent people who cannot fully appreciate him because they do not take philosophy seriously. But we realize its importance when we understand that it is a lifelong struggle against one sided ideas of life, and is of extreme practical importance since it is the unseen framework of all we think or do. We must, of course, think our own thoughts, but we do that effectively only when we think in the light of other men's thoughts, and know something of the evolution of the great ideas of the human race. Moreover, the knowledge of great and wide truths is not only practically important, but it is worth while for its own sake. The beatific vision is the supreme joy. Dr. Snider has served well his city and country and will be long and gratefully remembered by those whose intellectual eyes he has opened and to whom he has been an open door of new life.

GEORGE ROWLAND DODSON.



D. H. HARRIS READING THIS REPORT
PLEASE DO LIKEWISE

Report of the
Early St. Louis Movement

Centennial
Appendix

Illustrations

Introduction

As representative of the important movement presented in this Report, we have been urged by state and local authorities to participate in portraying these interests in this the Centennial of the founding of our state.

We, therefore, present this Report of the Early St. Louis Movement and this Illustrated Appendix as showing its background and environment in a partial and limited way; yet giving in the portraits of a few of its eminent leaders, notable buildings, and other features, some idea of the part and importance that St. Louis has had in the wonderful history of Missouri.

While St. Louis is the commercial metropolis of the state, the market and distributing point of the great Southwest, the most centrally located large city in the United States, the greatest inland port of commerce, her interests are not confined to these special activities.

To show the ample educational facilities of our public schools, we add to what has previously been mentioned about our famous Kindergarten system—the cuts or pictures of some of our great modern schools, which are here presented — unexcelled in the country. Also our numerous private schools, preparatory, colleges, universities—all make St. Louis pre-eminent in education and culture. Our many churches stand as the index of moral and religious aspirations.

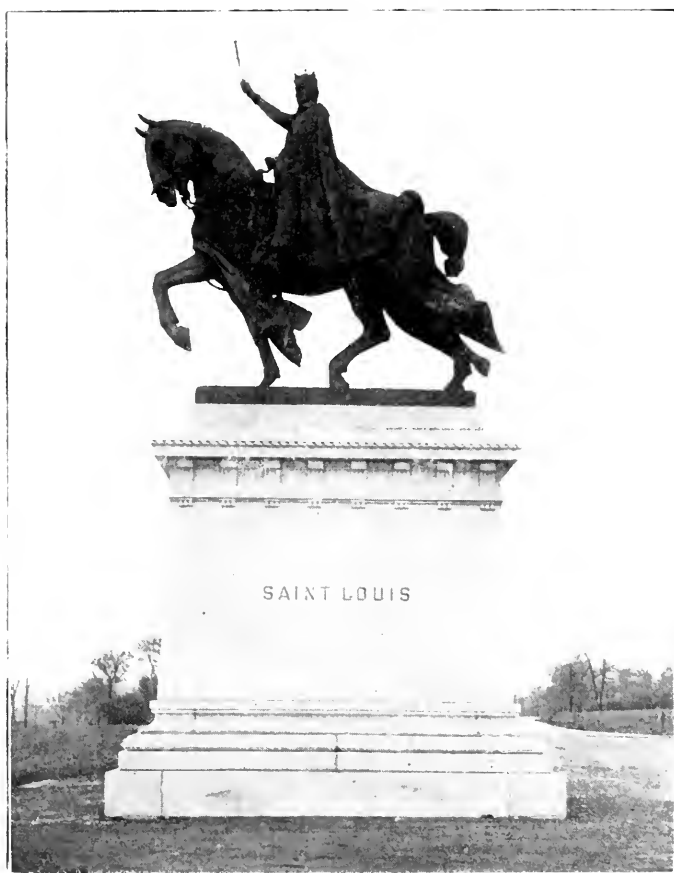
The facilities for refined amusement and entertainment afforded by our country clubs, theaters, moving picture shows, our various musical organizations—all indicate a favorable atmosphere for those wishing to establish themselves where good fellowship, congenial society and helpful, healthy environment contribute to making delightful homes.

Many of the following facts, places and faces are already familiar to our citizens; but this brief summary is historical and may be of interest to visitors and strangers scattered over the whole country, whom, we hope, this account may reach. It is intended to create a larger acquaintance with St. Louis.

We take pride in saying that we are of no mean city.

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Statue of St. Louis

The Statue of St. Louis, for whom St. Louis was named, holds the commanding position on Art Hill, directly in front of the Museum. It is the work of the Sculptor Niehaus, and was modelled especially for the World's Fair in 1904. It represents Louis the IX of France, surnamed the Saint, King and leader of the Seventh Crusades in the thirteenth century, dying in 1270. He was the son of Queen Blanche, of whom he said that "To her, under God, he owed all that he had achieved in his character and realm."



PIERRE LACLEDE

Pierre Laclede

St. Louis was founded in 1764 by Pierre Laclede Liguist, a native of France and Auguste Chouteau, who came from New Orleans to St. Louis, then a trading post. In 1809 it had grown to a town with a population approximately of 2,000, and was incorporated with a population of about 5,000. St. Louis at that time covered an area of about 385 acres. It now embraces 40,000 acres and a population of about 1,000,000, including suburbs.

A fine statue of Laclede of heroic size by Zolnay adorns the grounds of our Municipal Courts Buildings.



AUGUSTE CHOUTEAU



WORLD'S FAIR DIRECTORS

Pres. Wm. H. Taft, D. R. Francis and others taking first steps

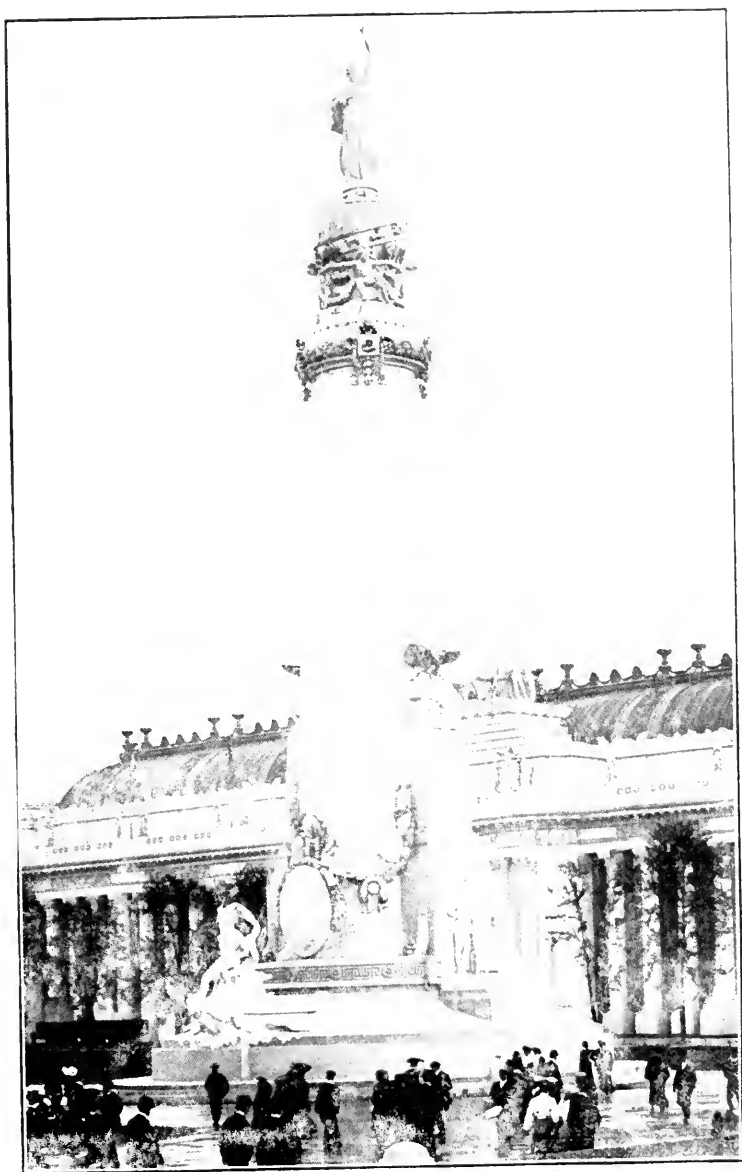
The Louisiana Purchase World's Fair

In the brief space allotted it seems impossible to present an adequate idea of the exhibit of the World's Fair held in St. Louis in 1904. The magnitude and splendid arrangement, complete gathering of entire world's achievements in industrial manufactures, art products, education, social, secular and religious, and political interests were displayed, summed up, indexed in a masterful manner.

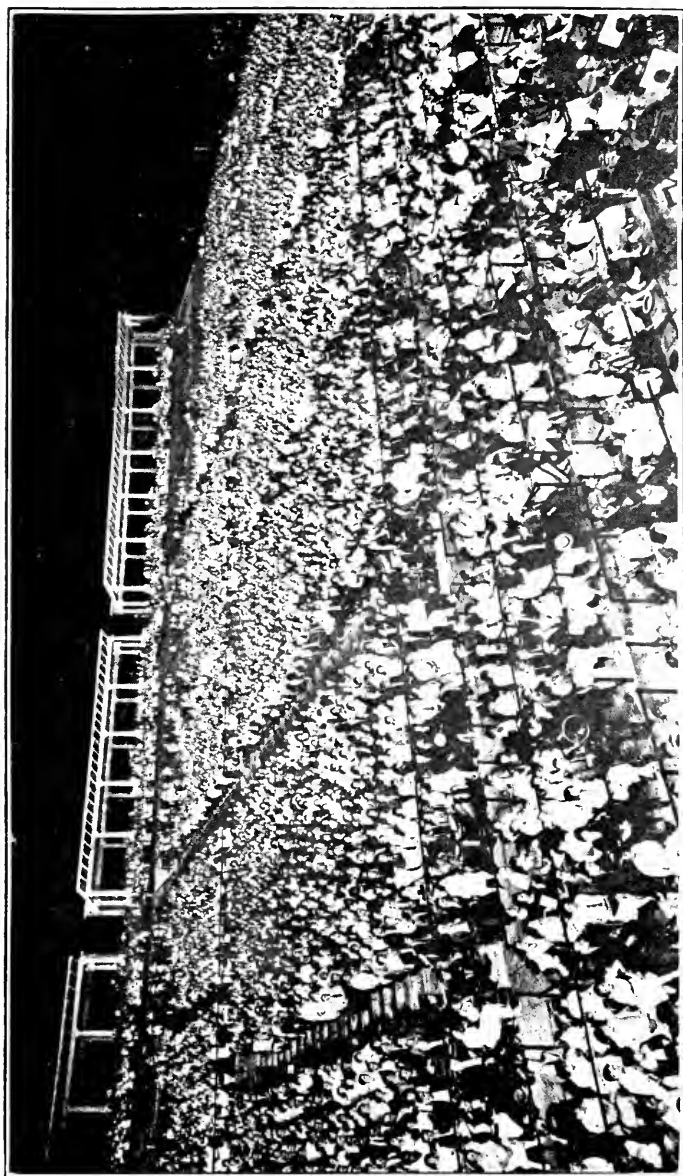
As a suggestion of its magnitude it may only be necessary to state that there were separate buildings representing the different nations and each of our 48 states, besides those representing special departments and products. The Agricultural Building covered 16 acres of ground, while others were quite adequate for their purposes.

Hon. David R. Francis fittingly says in his remarkable report of the World's Fair, the following:

"This exposition of 1904 holds a place in history more conspicuous than its projectors anticipated. For the opening decade of this century it stands a marker (record) of the accomplishment and progress of man. So thoroughly did it represent the world's civilization that if all of man's other works were destroyed, by some unspeakable catastrophe, the records established at this exposition by the assembled nations would afford the necessary standards for the rebuilding of our entire civilization."



ST. LOUIS FAIR MONUMENT
"Signing Louisiana Treaty"



MUNICIPAL OPEN AIR THEATRE, FOREST PARK

Forest Park

Our Forest Park of about 1,400 acres affords remarkable facilities for open-air entertainments and recreations to large numbers.

Perhaps influenced by the great success of the Pageant and Masque, held in this park in 1914, when over 150,000 citizens witnessed this remarkable entertainment, it was decided to construct our open-air "Municipal Theater," which seats about 20,000, where the city now enjoys the leading dramatic and musical performances that are so frequently given and so highly appreciated.

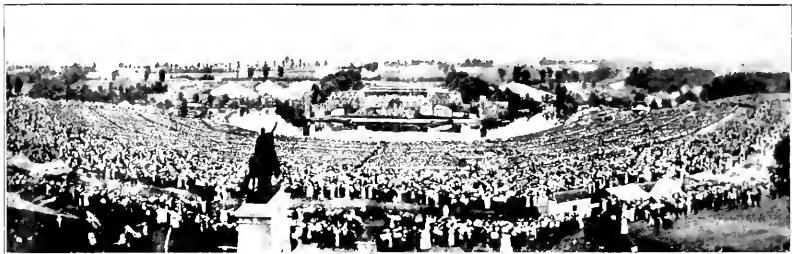
Our "Zoo" contains one of the largest aviaries in the country, and the list of wild animals is up to the highest standard.



FOREST PARK AND PAVILION



WINTER SPORT IN FOREST PARK



ST. LOUIS PAGEANT AND MASQUE

"St. Louis has the largest natural amphitheater in the world directly in front of the Art Museum on Art Hill. It will seat 300,000 people with additional standing room. The above photograph shows an actual attendance at the time the Pageant was held in St. Louis, May 29, 30 and 31, 1914."

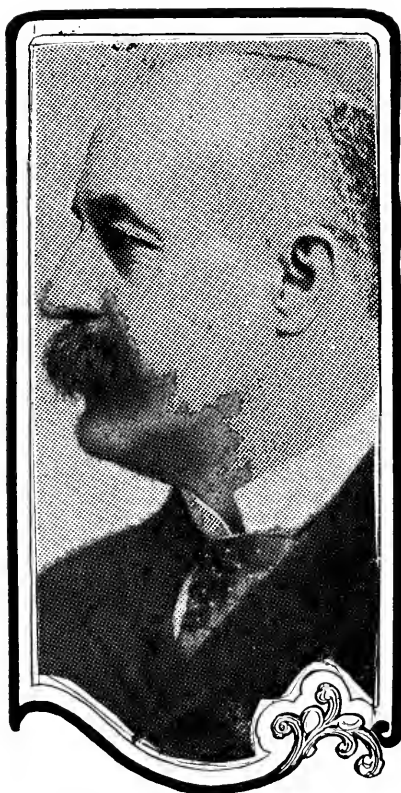
The St. Louis Pageant and Masque

May 29, 30 and 31, 1914

This was an event long to be remembered in St. Louis, when on the grand slope in Forest Park in front of the Art Museum, the variously estimated throng of 100,000 to 150,000 people were assembled to witness the rehearsal of the early history of St. Louis. Our Art Critic, Mr. Richard Spanner, says: "The crowd was the largest ever congregated in one place at one time in St. Louis. It was seated, and at the close it retired to the exits without a crush or mishap. It is said to be the greatest audience ever assembled in the United States on any occasion approaching this one in point of purpose.

"The audience which turned back the pages of history and lived for a moment in a world of dreams, were awed and delighted. On this occasion St. Louis celebrated the 150th anniversary of its founding by the presentation of a Pageant illustrative of thirty important events in the history of the city and by the presentation of a Masque that gave a symbolic interpretation of that history. The Pageant was by Thomas Woods Stevens, and Percy MacKay was the author of the Masque.

"This was the greatest art event in the guise of the drama ever exhibited in the United States."



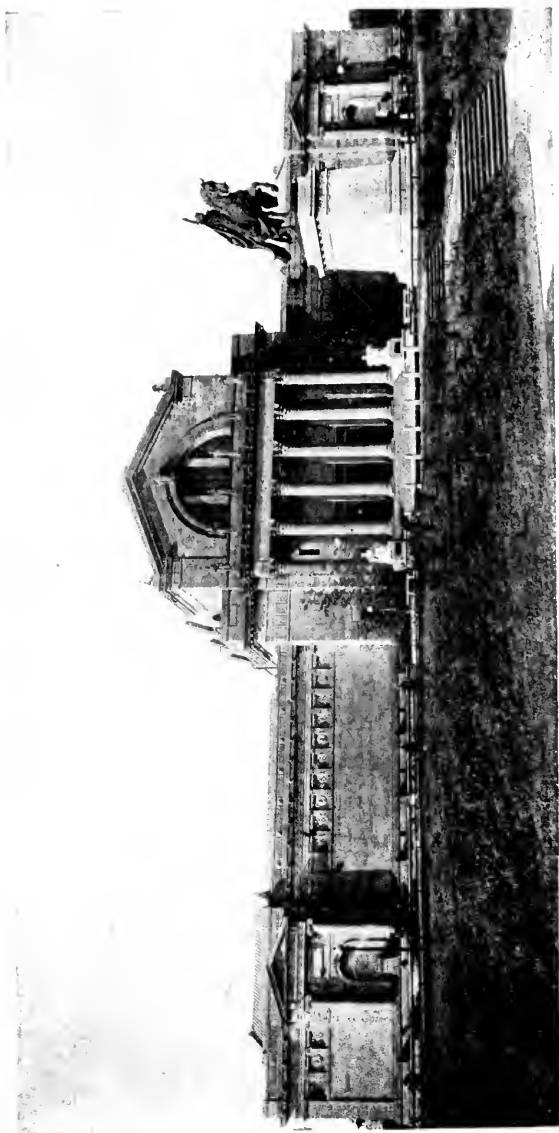
HALSEY C IVES

Art Museum

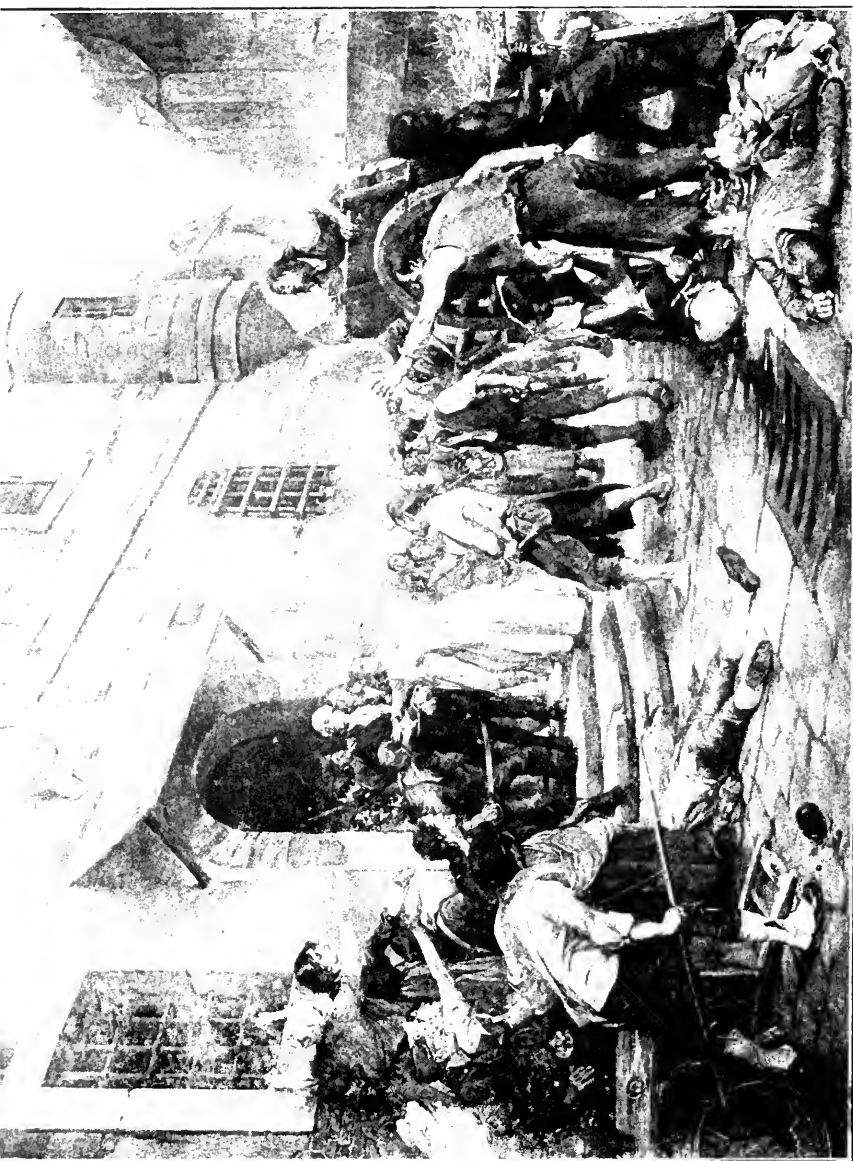
The City Art Museum had its beginning in an evening drawing class organized in 1874 by the late Halsey C. Ives at Washington University. In 1879 it became a new department of the University under the heading of the St. Louis Museum and School of Fine Arts, under the presidency of James E. Yeatman and the directorship of Halsey C. Ives.

Through the generosity of Wayman Crow in 1881 it was provided with a separate building at Nineteenth and Locust streets.

The present Museum building was constructed for the World's Fair in 1904 as a permanent home of the St. Louis Museum, planned by Cass Gilbert of New York. It is in strictly classic style and is adorned with sculptured figures by many of the greatest artists of the times.



ART MUSEUM



ART MUSEUM

By JULIAN STORY
"An Incident of the French Revolution"



ST. LOUIS ART MUSEUM, JULES DUPRE, ARTIST
"In Pasture"



ST. LOUIS ART MUSEUM STATUARY

Inspiration
Alma Mater
Angel of Death

Vulture of War
Lion and Serpent
Destiny of Red Man

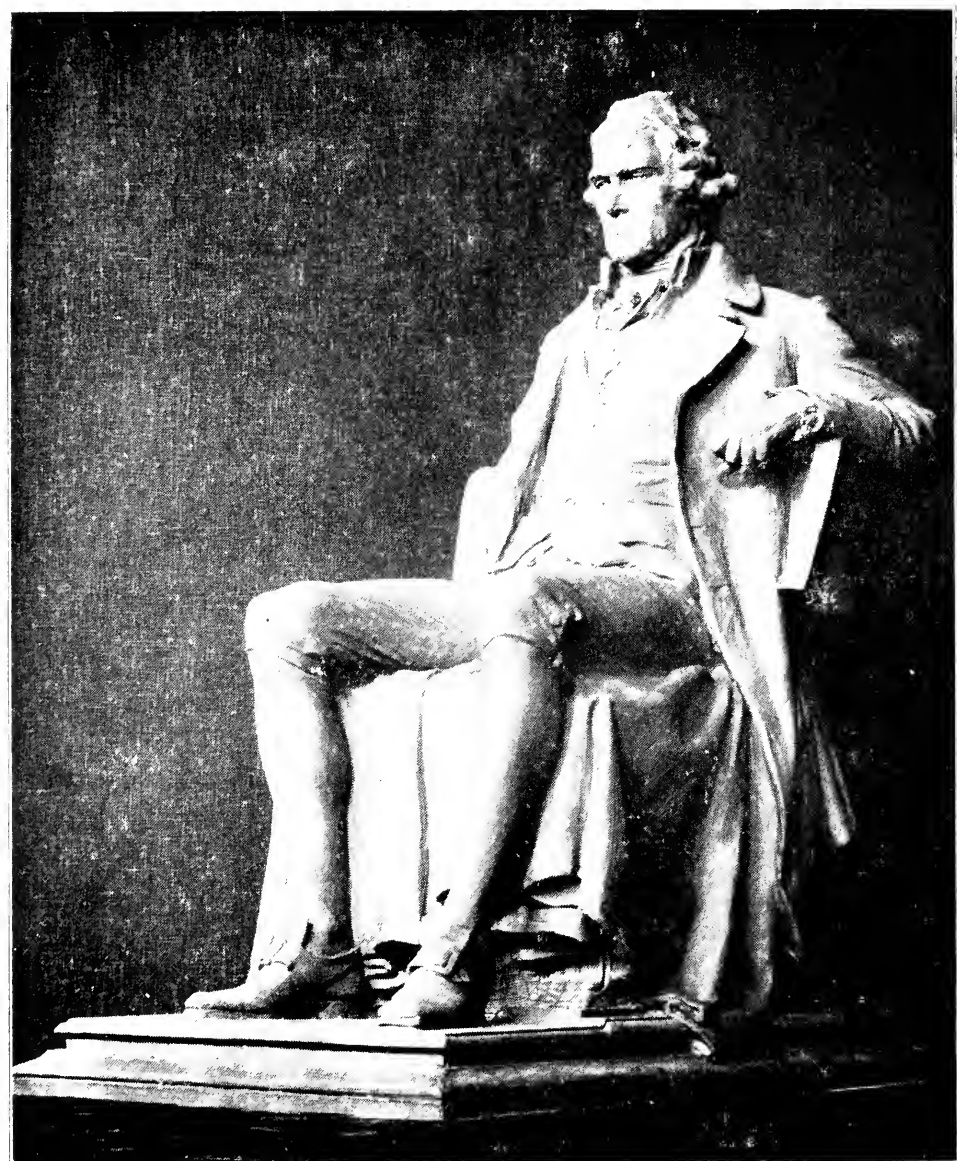
George Washington
Michael Angelo
Gen. Hooker



The Jefferson Memorial

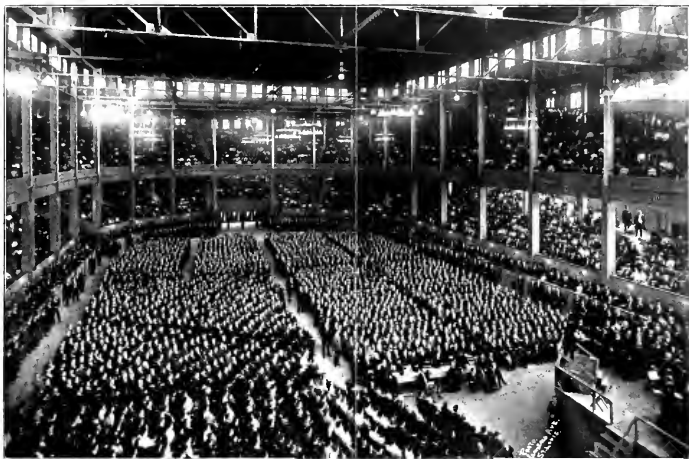
Missouri Historical Building stands at the main entrance of Forest Park on Lindell and De Baliviere Ave. It contains valuable historical collections.

It was constructed as a Memorial of the World's Fair held in 1904. It is purely classic in style and one of its chief features is the heroic statue of Thomas Jefferson in white marble by the late Carl Bitter of New York.



THOMAS JEFFERSON

By Carl Bitter



INTERIOR OF COLISEUM



UNION STATION

The St. Louis Union Station is said to be the largest passenger depot in the world. The railroad facilities at the present time are magnificent, distinctly superior to those of any other city. The depot and sheds together cover six city blocks, the total area is equal to ten acres, and 200,000 men could stand under its roof at one time. All passenger trains entering and leaving St. Louis, use this station.



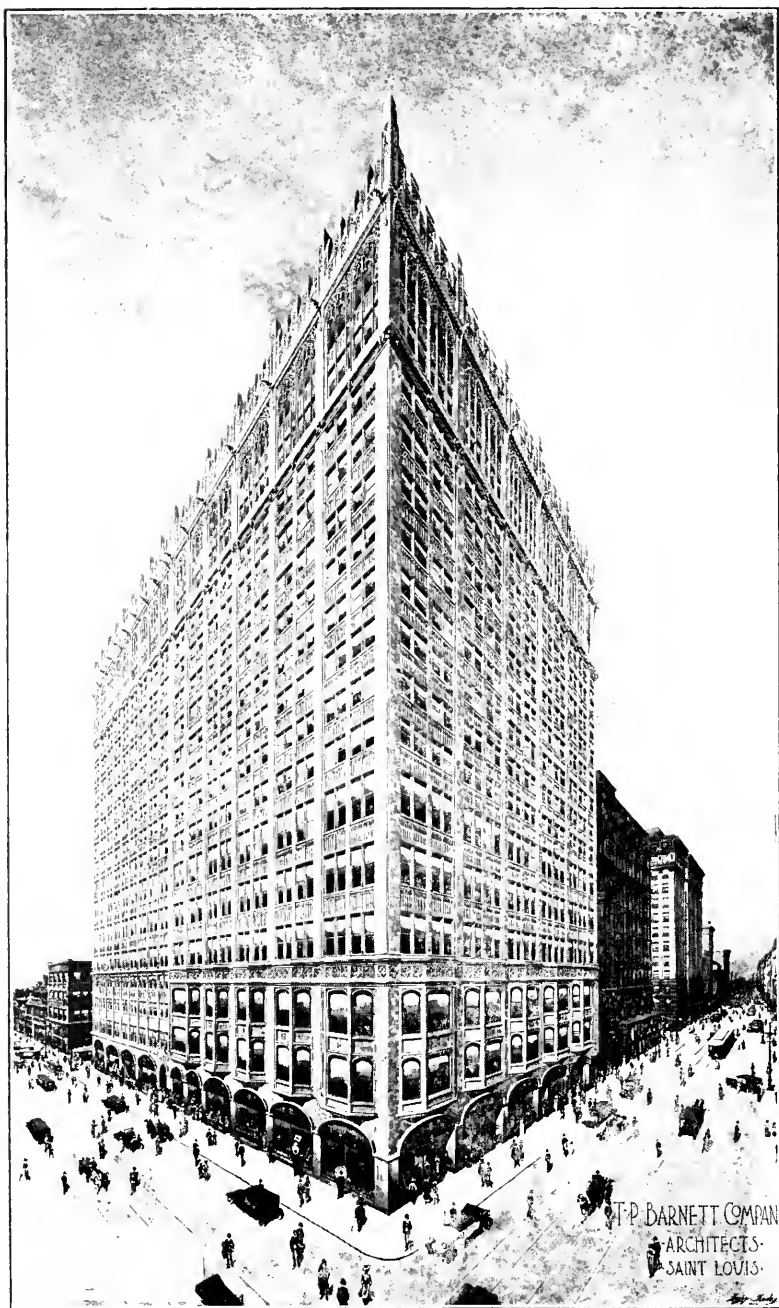
THE ST. LOUIS COLISEUM

The Coliseum furnishes the auditorium for all the great occasions in the life of the city—Conventions, Lectures, Grand Operas, etc. It is at Washington and Jefferson avenues, and has a seating capacity of 13,000.



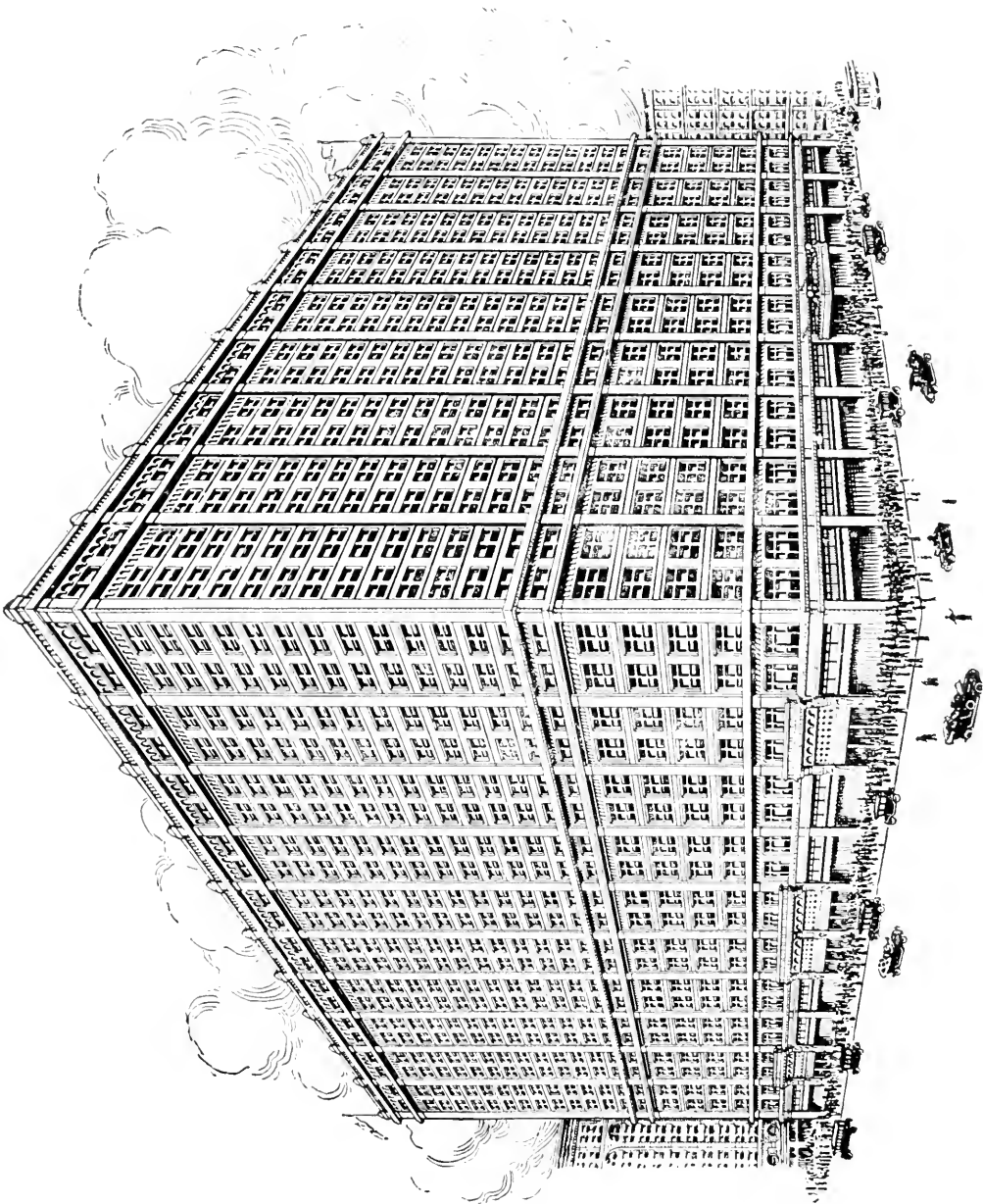
HOTEL STATLER

It has 650 rooms, each room with private bath, circulating ice water and other unusual conveniences. All rooms have outside light, and air. It easily ranks as the "Leading Hotel" of St. Louis.



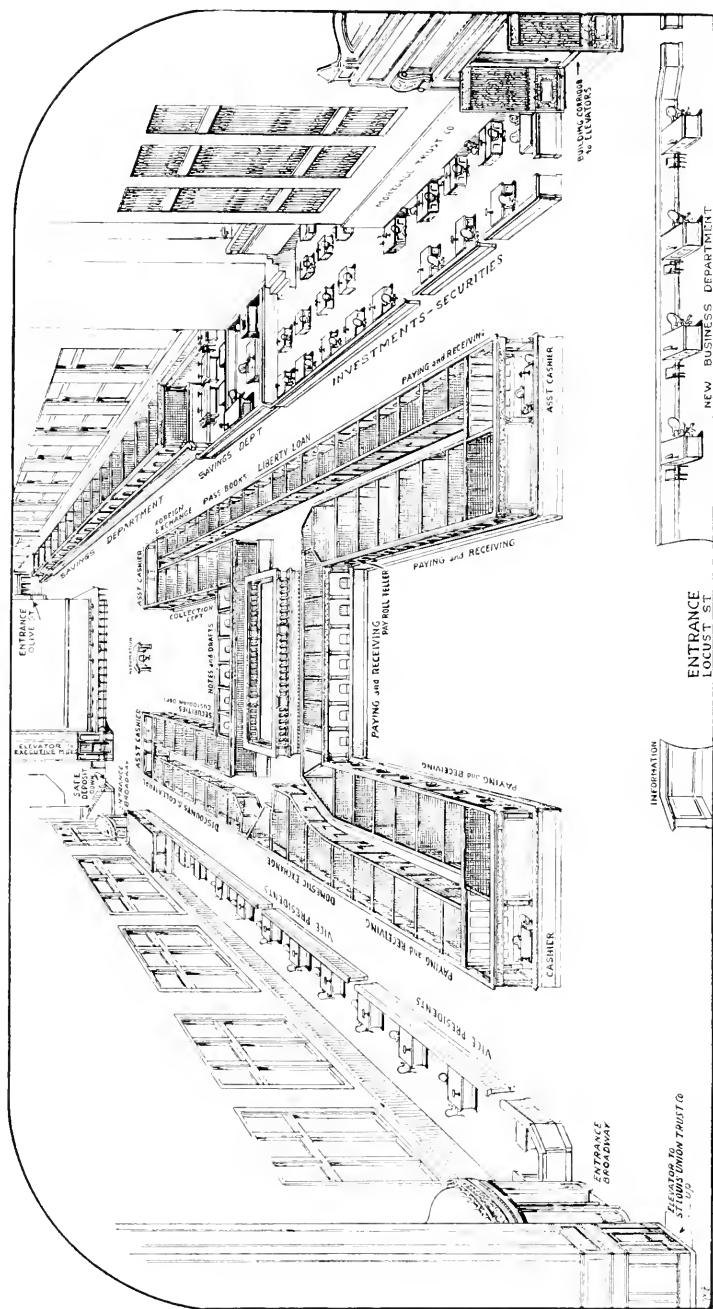
ARCADE BUILDING

The Arcade Building represents 800 Offices and 200 Retail Stores. It is a great center of business, and is remarkable for its beauty and convenience.



RAILWAY EXCHANGE

This main building in its central location and size surpasses all other business structures of our city. It covers a whole block with its 21 stories in height and floor space of 31 acres.



MAIN FLOOR PLAN, FIRST NATIONAL BANK IN ST. LOUIS



CITY HALL
General Grant Monument



MUNICIPAL COURTS BUILDING

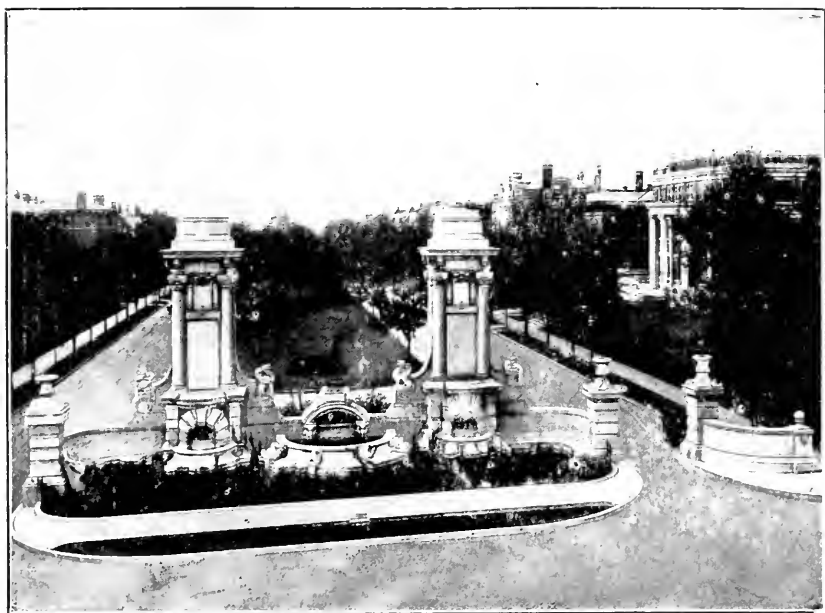


OLD COURT HOUSE

Built 1839. The ground was donated by J. B. C. Lucas and Col. August Chouteau. It was adorned with paintings by Carl Wimar. The public whipping post and the slave auctions were at this place.



OLIVE STREET CANYON



KINGSBURY PLACE

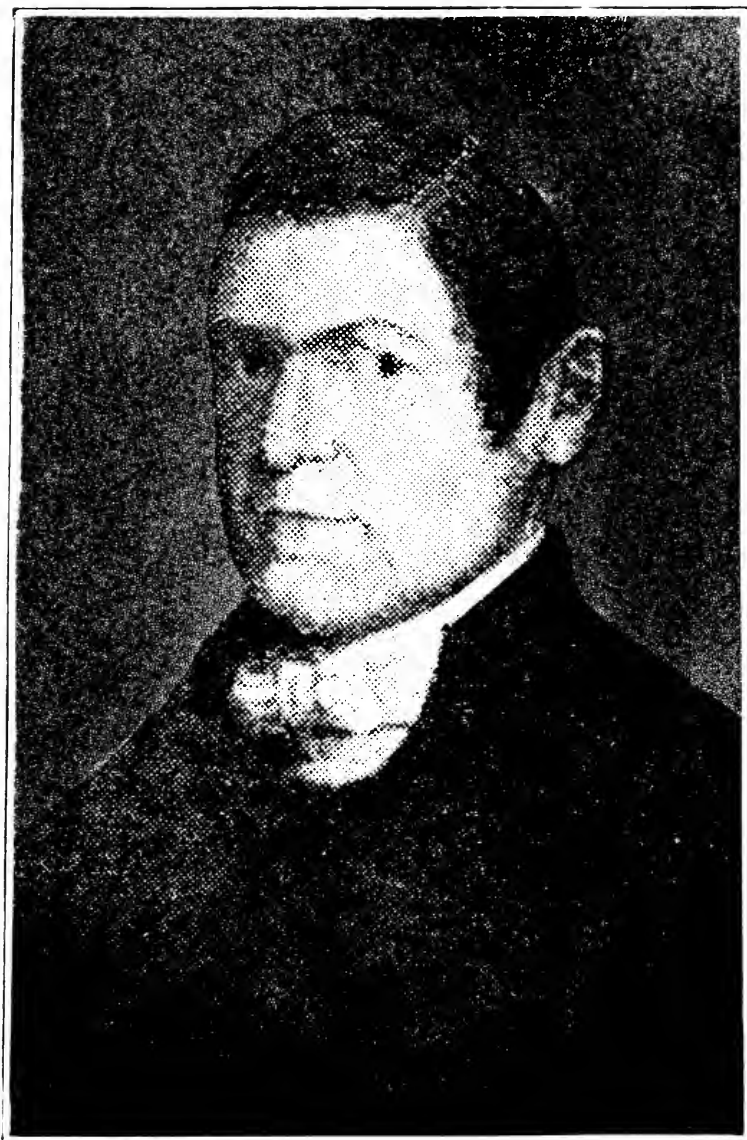
St. Louis is noted for its beautiful homes



EAD'S BRIDGE

Its construction was an enterprise of the most noble character, and the bridge itself is one of the finest in the world. It is built on solid rock and it is an invulnerable fortress, capable of bearing any weight and withstanding the force of any flood. It consists of three graceful arches of steel, each 520 feet in length. It took seven years to construct it, and it was finally finished in 1874.

Three other bridges have since been built and with their connection and terminals form one of the most majestic conceptions of modern times.



REV. SALMON GIDDINGS, A.M.

Rev. Salmon Giddings, A.M., of Hartland, Conn., was commissioned by the missionary society of Connecticut to labor in the western country, especially in St. Louis.

The day after Christmas, 1815, snow on the ground, nothing daunted, he started for St. Louis on horseback, preaching frequently on his long and tedious journey, through the thinly settled country.

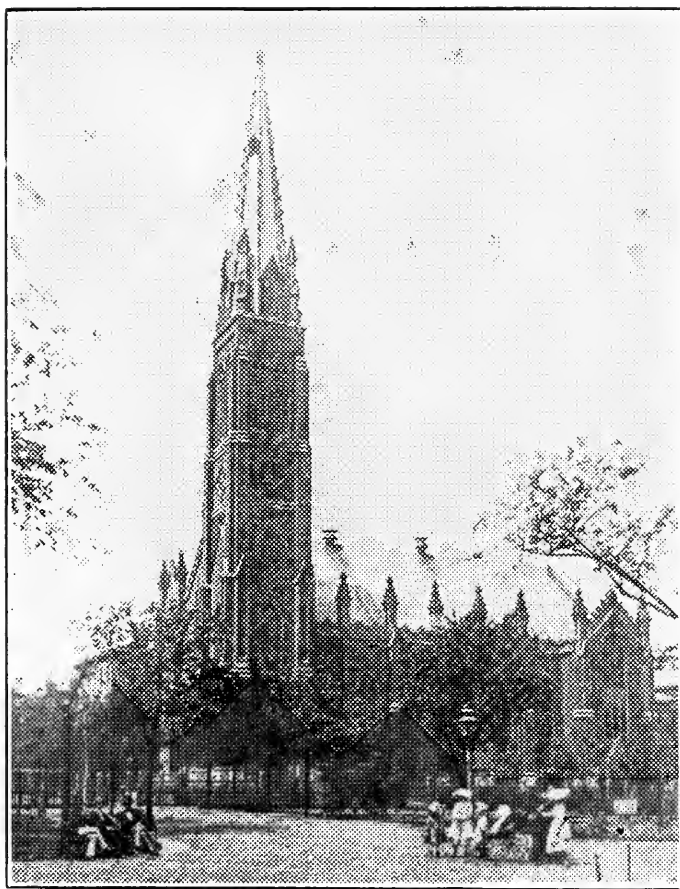
He established the first permanent Protestant Church in St. Louis November, 1817, known as the First Presbyterian Church, which became the honored mother of Presbyterianism and Congregationalism in the West.

Mr. Giddings also started a school that was much needed at that time. He succeeded in establishing seventeen churches in St. Louis and vicinity. He also did important work among the Indians.

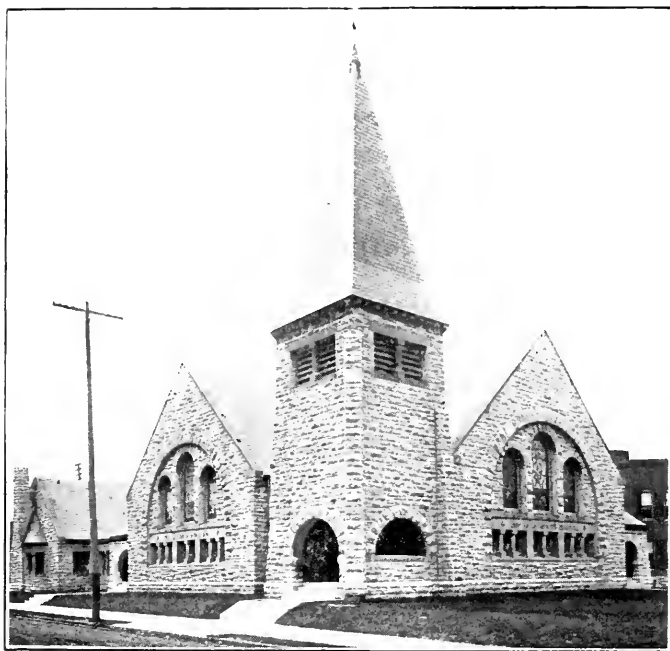
His remains are deposited in a crypt under the church, where it is held in sacred veneration.

The first edifice was erected on Fourth and St. Charles streets in 1825.

It is said that John Quincy Adams gave \$25 towards the enterprise and Thomas H. Benton and Alexander McNair were members.



THE FIRST PRESBYTERIAN CHURCH OF ST. LOUIS,
Dedicated in 1855



PRESENT FIRST PRESBYTERIAN CHURCH

It has had able leaders in the pulpit, maintained a wide influence and is known as "Old First Church."



REV. SAMUEL J. NICCOLLS, D.D.



SECOND PRESBYTERIAN CHURCH

The Second Presbyterian Church was organized on October 10, 1868, by sixty members from the First Presbyterian Church.

The Rev. Samuel J. Niccolls of Chambersburg, Pennsylvania, was called in October, 1864, and began his labors in the Second Presbyterian Church in January, 1865. "Dr. Niccolls in his long and able pastorate rendered signal service not only to St. Louis, but to the cause of Christianity throughout the country, and the world. A man of extraordinary gifts, of winsome spirit, of splendid poise, of judgment, of rare and sagacious leadership, of great preaching power and of unswerving loyalty to the fundamentals of our faith, by his personal worth, his example of devotion and by his almost unprecedented period of labor in one field, he enriched the entire denomination, and shed lustre upon the religion of the Cross."

Dr. Niccolls died August 19, 1915, after having served as pastor for more than fifty years. His devoted people have placed a bronze bust of their pastor at the entrance of the church he loved so well; his benign countenance seems to greet them with a perpetual benediction.



TRUMAN M. POST, D.D.

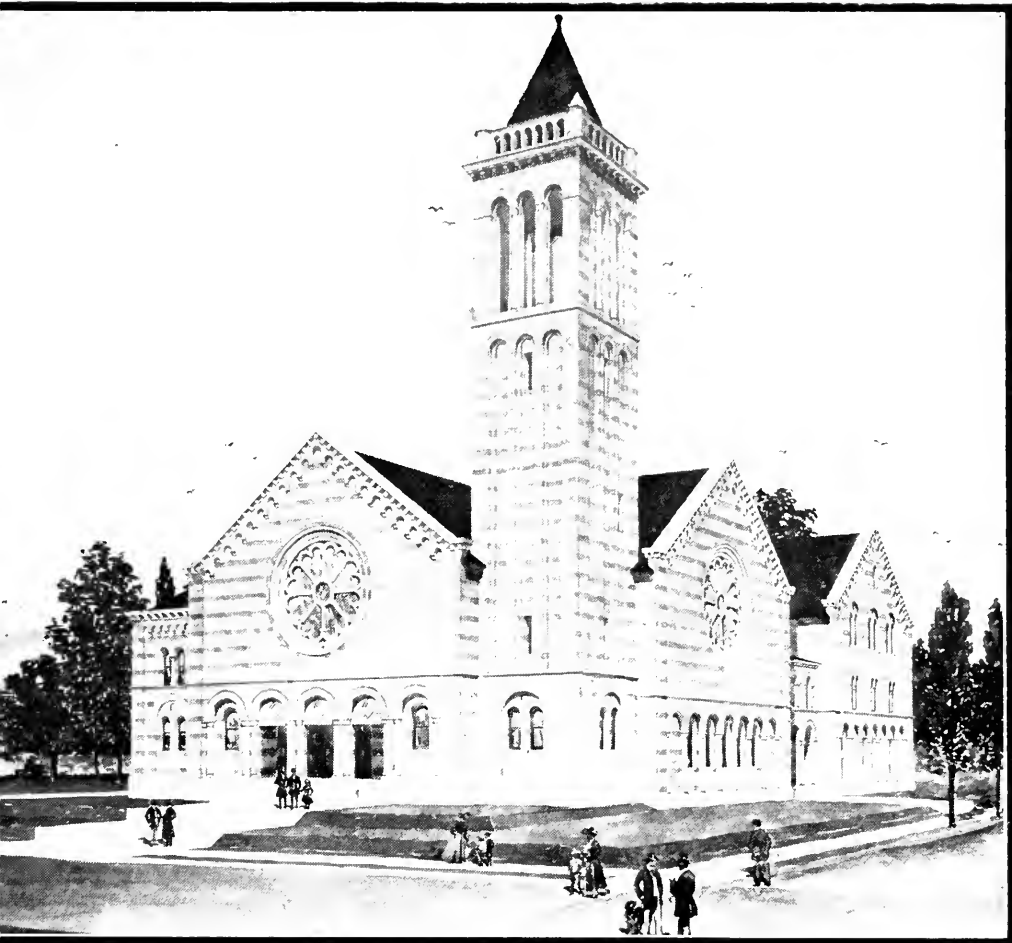
"Father of Congregationalism in St. Louis," preacher, writer, patriot; thirty-seven years of service.



PILGRIM CONGREGATIONAL CHURCH

It is one of the largest and most influential of this denomination in the city.

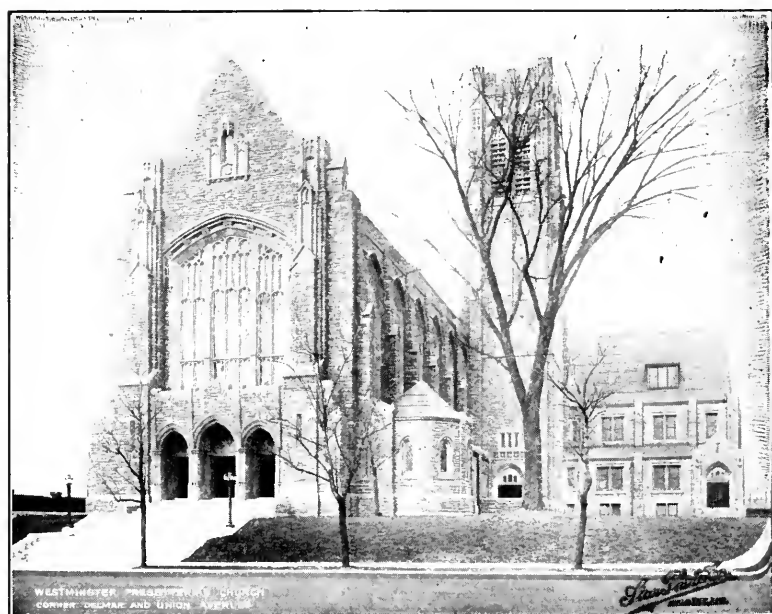
It has had as ministers some of the ablest divines of this denomination.



UNION AVENUE CHRISTIAN CHURCH

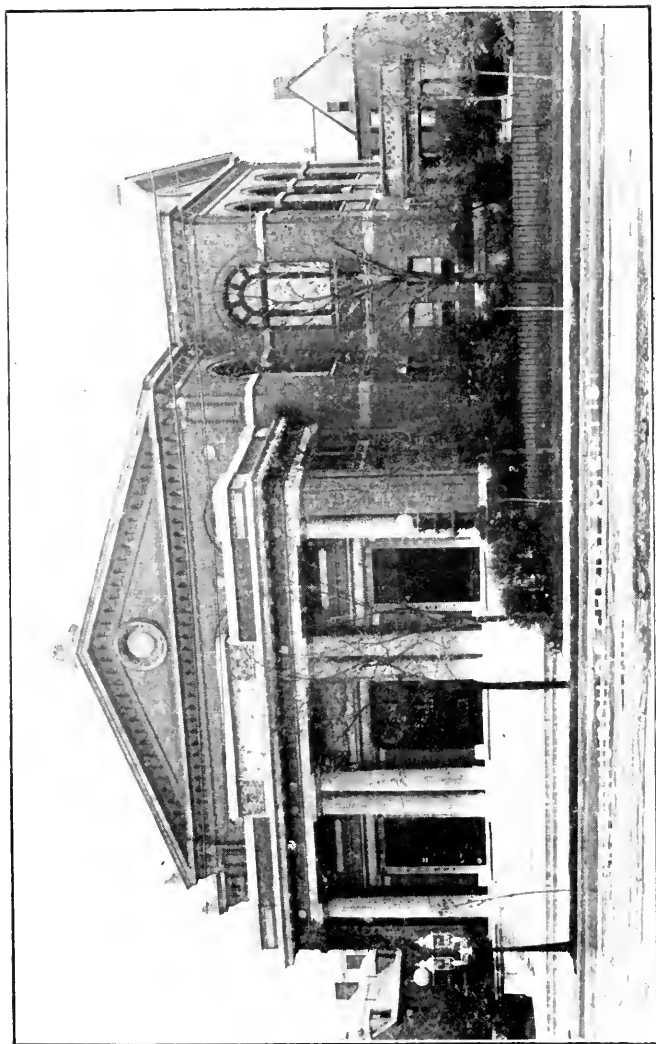
Has a large congregation doing an extensive work with modern methods.

An interesting feature of this denomination is that they have concentrated their missionary work under the auspices of the United Christian Missionary Society, combining all branches of missionary and promotion activities, with offices in St. Louis, from which radiates the great spiritual power exercised by this church.



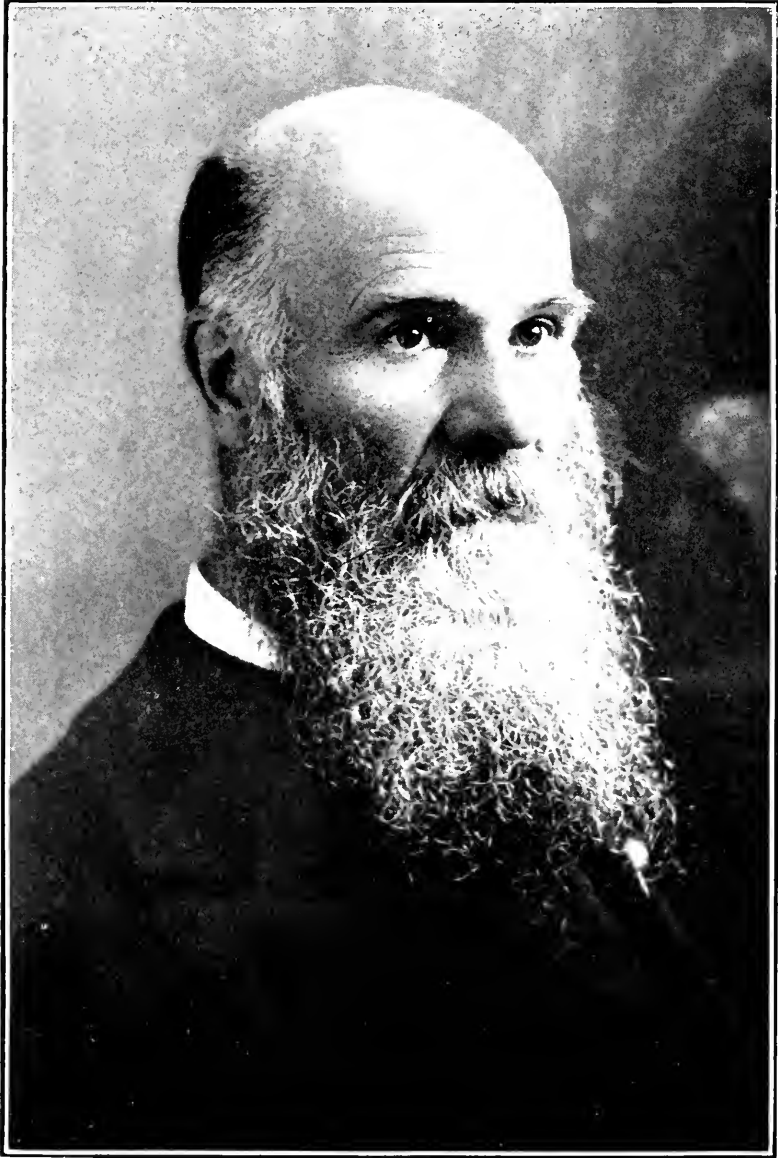
WESTMINSTER PRESBYTERIAN CHURCH

From its location and beauty of architecture, it is one of the most imposing edifices of our city. It has had able, influential ministers who have stood high locally and nationally.



FIRST CHURCH OF CHRIST SCIENTIST

It has a large congregation devoted to the teachings of Mrs. Eddy. It is one of the leading churches of this denomination in the city.



RIGHT REV. DANIEL S. TUTTLE

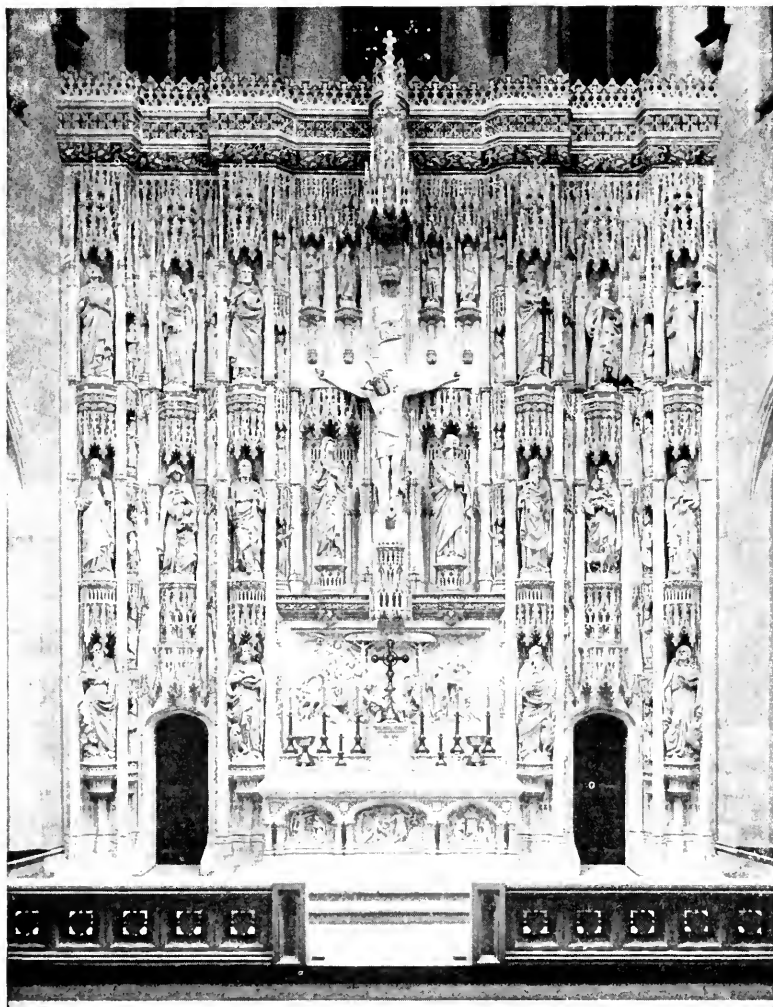
Bishop of the Episcopal Church of Missouri and Senior Presiding Bishop of the United States.



CHRIST CHURCH CATHEDRAL, EPISCOPAL

It is one of the largest and most influential of the downtown churches.

In the vast territory between the Mississippi River and the Pacific Ocean—Christ Church was the sole Episcopal representative in 1819.



CHRIST CHURCH CATHEDRAL (Interior)

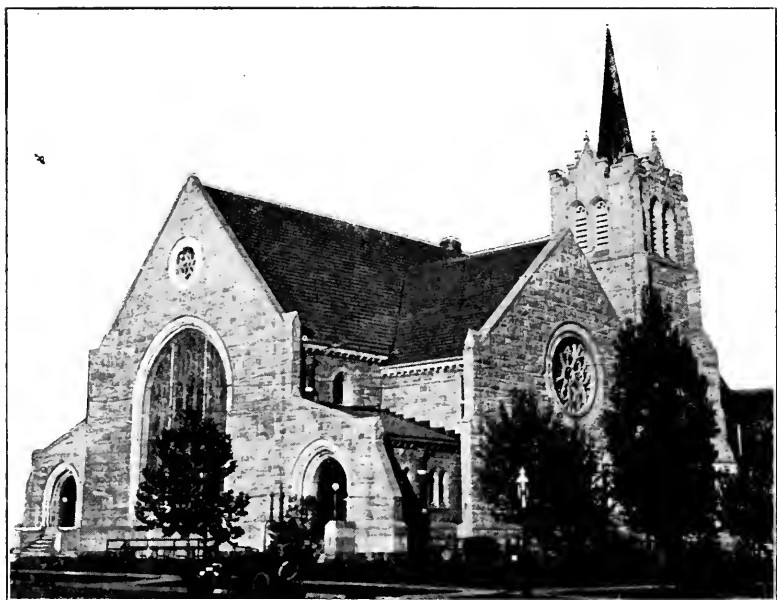
The Reredos is the most magnificent in the country. It was the gift of Mrs. Christine Graham, wife of the late Benjamin B. Graham and daughter of the statesman, Frank P. Blair.

The artist was Henry Hems, of Exeter, Eng., after a design by Kivas Tully. It is of Caen Stone and cost \$50,000. The edifice itself is considered to have the finest architectural proportions.



CENTENARY METHODIST CHURCH

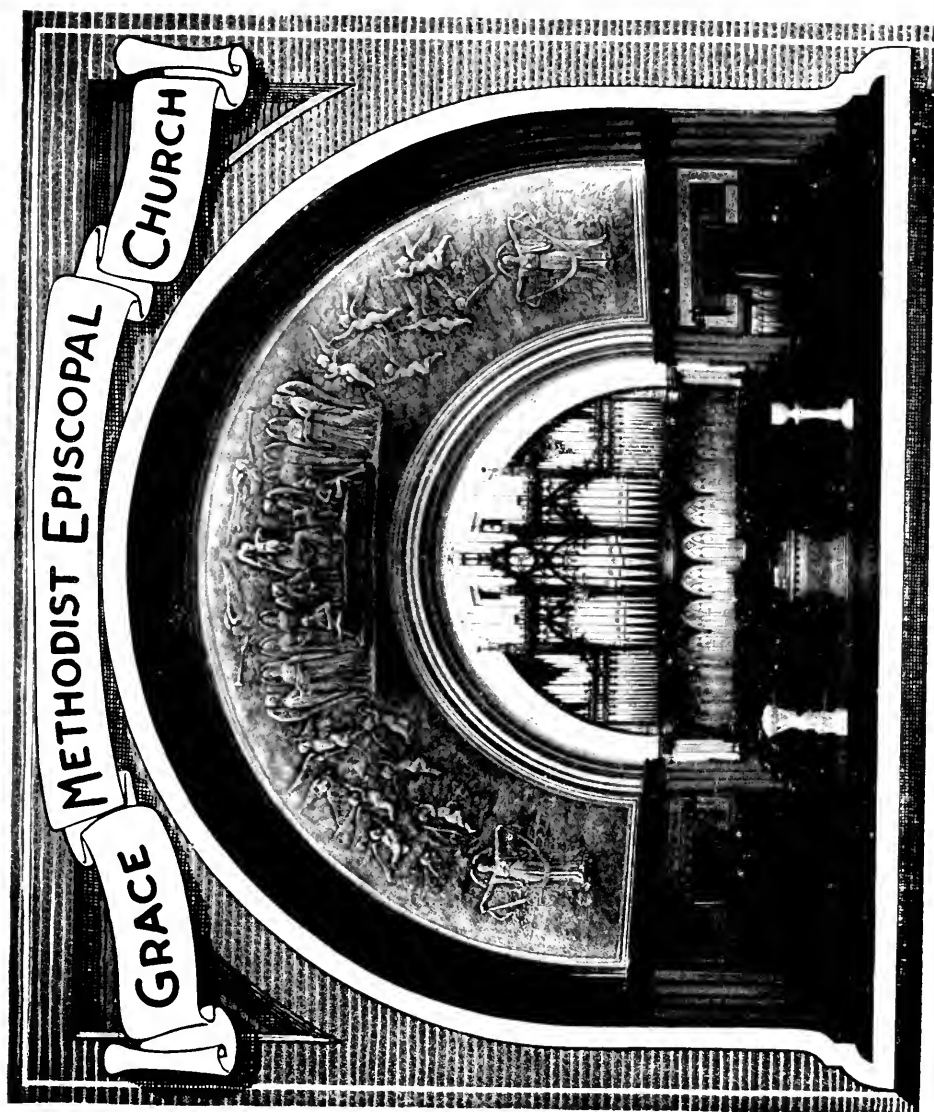
It still holds its down-town location and numbers one of the largest congregations of this denomination in the city. It has been favored with the ablest divines in this denomination.



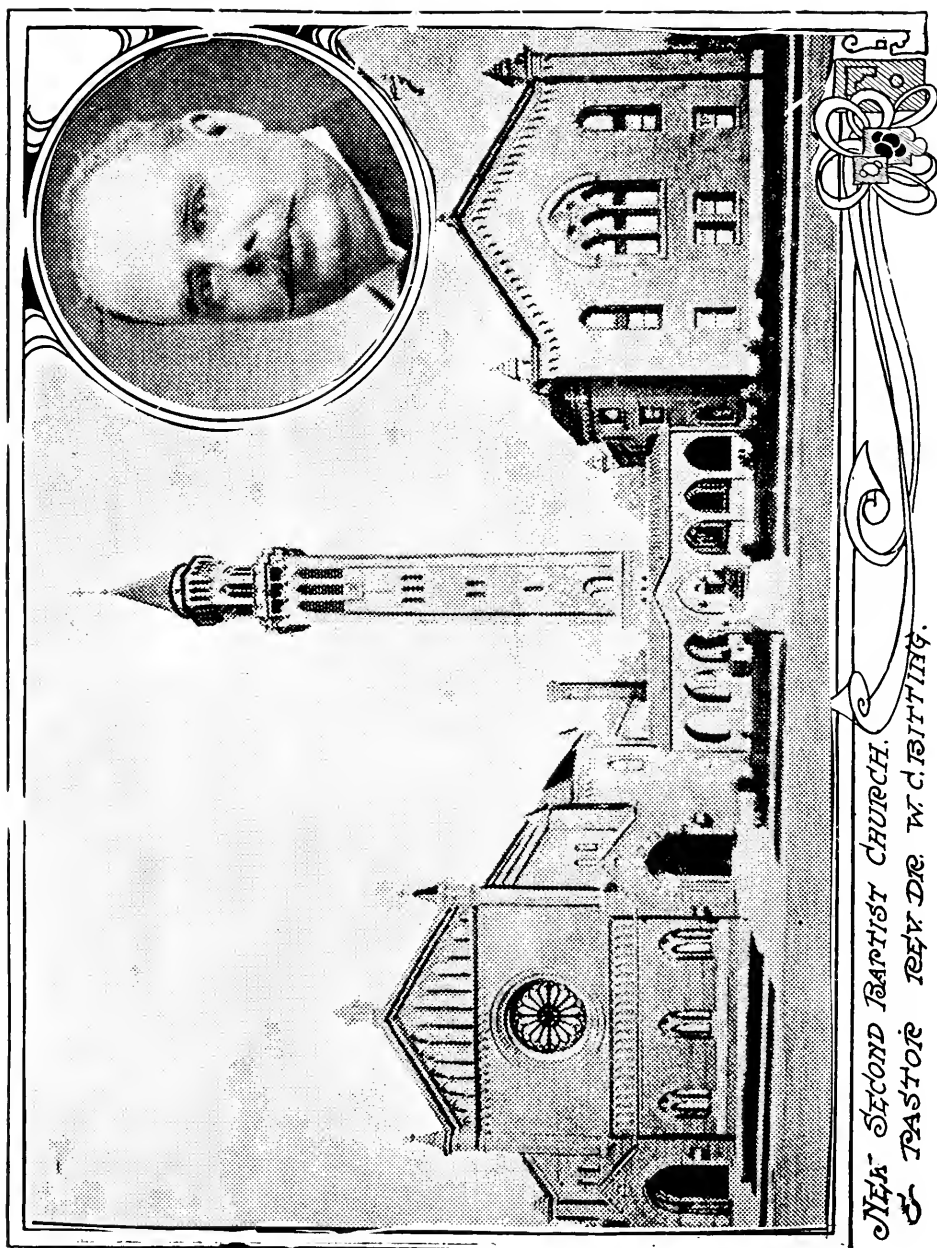
GRACE METHODIST EPISCOPAL CHURCH

This church is a stately edifice. The interior decoration about the organ and pulpit are in bas relief, expressive of grace and beauty—embodying spiritual ideals.

This church has always shown civic and national loyalty and maintained a high standard of ability in the pulpit



GRACE METHODIST EPISCOPAL CHURCH (Interior)



NEW SECOND BAPTIST CHURCH.
& PASTOR REV. DR. W.C. BIRTLING.

SECOND BAPTIST CHURCH

This is one of the most imposing church edifices in the United States. It has two main buildings united by a front and rear loggia with a tower rising from the center of the rear loggia. It is built of brick and is fashioned after the architectural models of Lombardy and North Italy in general. The coloring ranges from a rich brown to the palest buff—the brick selected being all of one burning; about one million used in the building.

The chromatic scheme is already pleasing; age will mellow the structure and increase the richness of the coloring.

It is stated that few pieces of brick work in the United States equal that which is revealed in these buildings and none surpasses it.

This building was constructed under the inspiration and direction of its present eloquent minister, the Rev. William Coleman Bitting, D.D.



RABBI LEON HARRISON

Rev. Dr. Leon Harrison has for many years stood as one of the most gifted and distinguished leaders of his race in the city of St. Louis. His eloquent voice always pleads in every great cause, civic and national.



TEMPLE ISRAEL

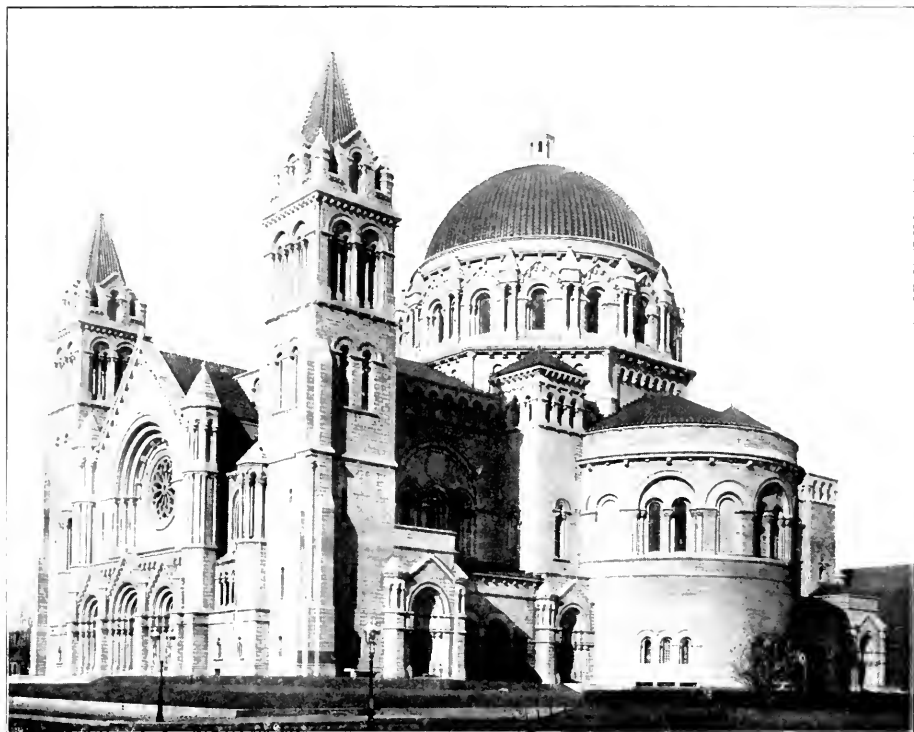
A specimen of classic architecture, massive and imposing in its proportions.



© by WOSKIN & TORE

ARCHBISHOP JOHN J. GLENNON
Archbishop of St. Louis

He is the popular head of the Catholic Church of St. Louis, and is remarkable for ability in the administration and government of his archdiocese.



THE NEW CATHOLIC CATHEDRAL

The cost when completed will be about \$3,000,000. The altar, a gift of an individual, cost \$100,000. It has a majestic and imposing exterior, but its interior magnificence is still greater. It is considered one of the finest churches in the country.



INTERIOR OF NEW CATHEDRAL

This high altar was the gift of Mr. William Cullen McBride, costing over \$100,000



OLD CATHEDRAL, ST LOUIS, MO

Erected in 1831

It has many sacred associations, in its long history of Catholicism.



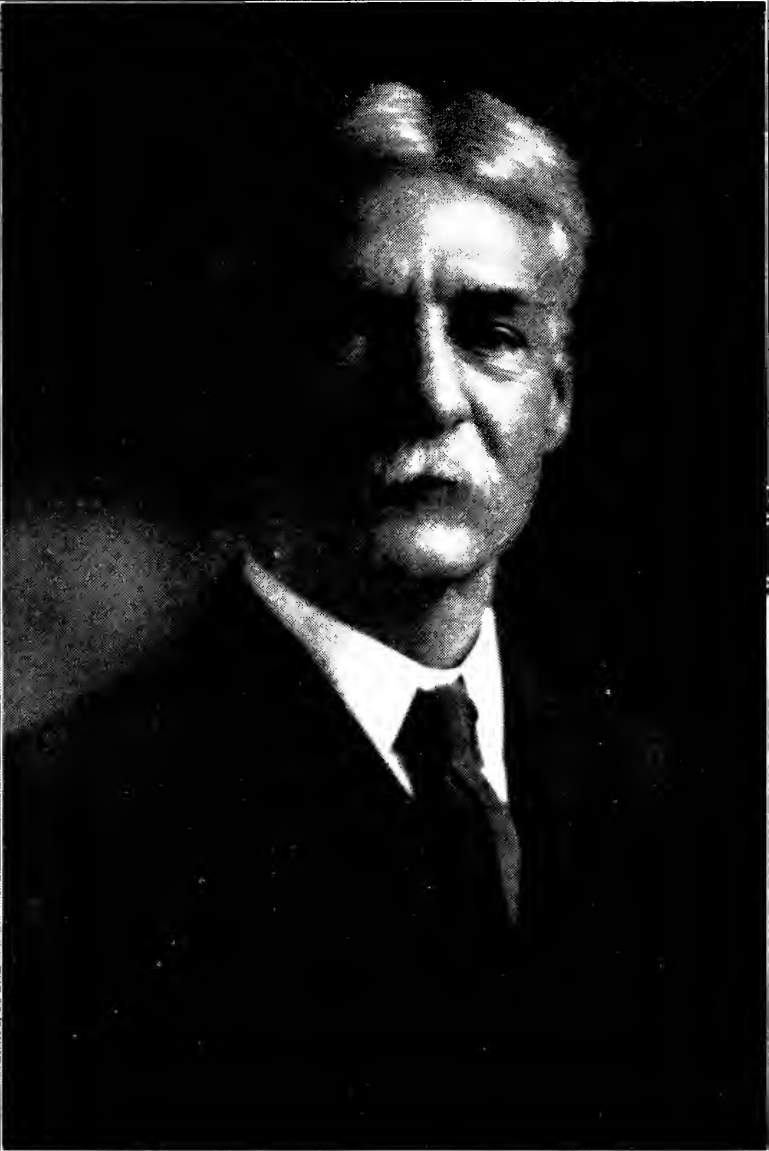
REV. FATHER D. S. PHELAN AT 30 YEARS OF AGE

Editor Western Watchman, 1865-1915, fifty years' continuous service. He graduated at St. Louis High School at 17 years of age in the class of 1858.

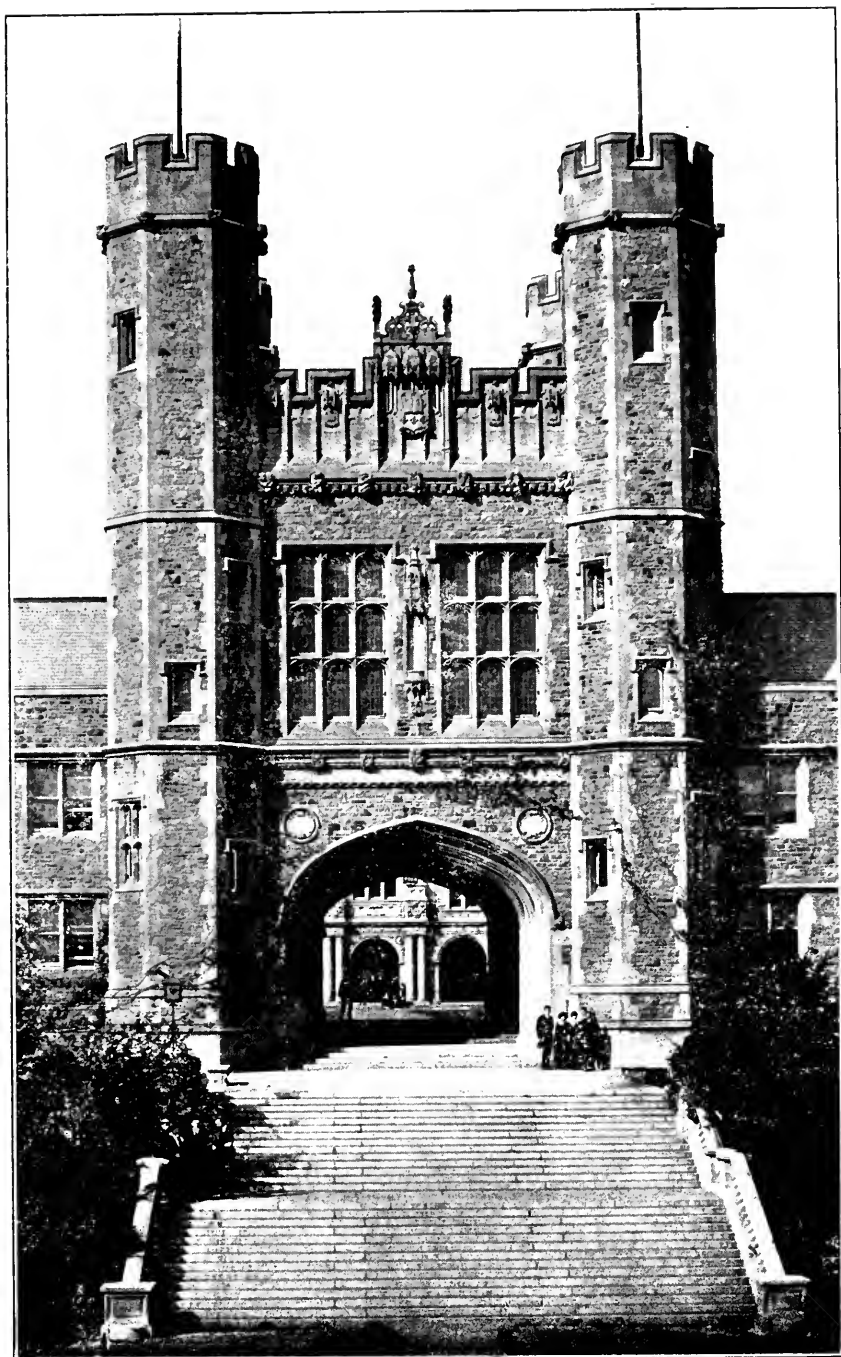


ST. JOHN'S METHODIST CHURCH

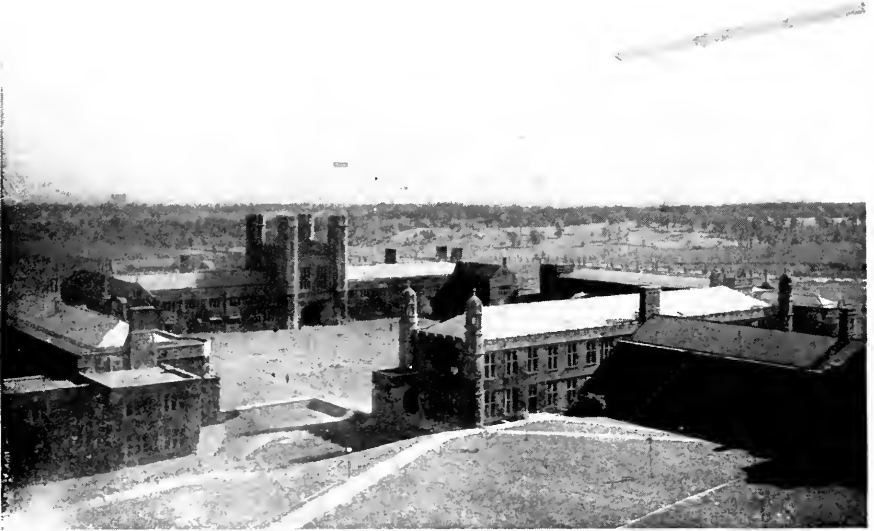
It has always sustained an able ministry and has taken a prominent part in the religious life of the city.



CHANCELLOR FREDERICK A. HALL
of Washington University



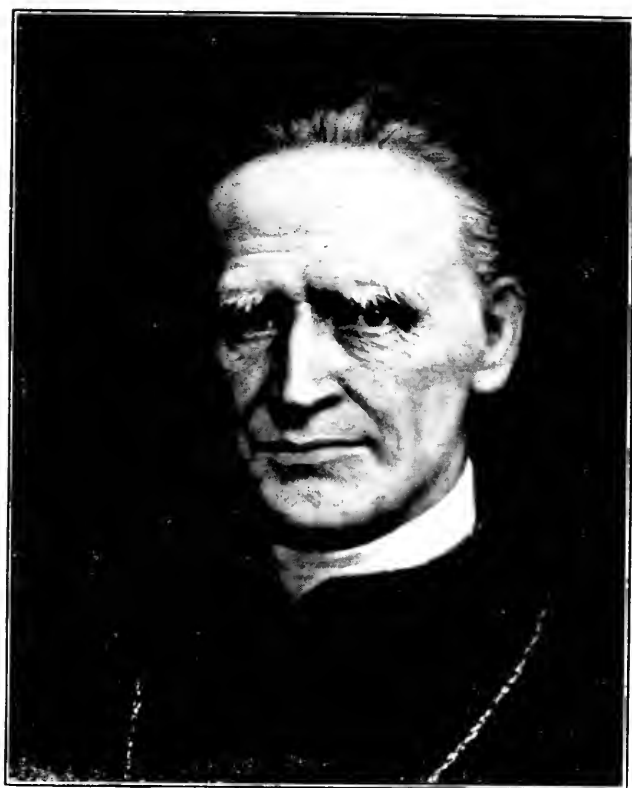
FRONT VIEW WASHINGTON UNIVERSITY



WASHINGTON UNIVERSITY AND CAMPUS

It was founded by the Rev. William Greenleaf Eliot, D.D., and a number of distinguished St. Louis citizens. The first group of buildings was situated at 17th street and Washington avenue, and college degrees were first granted in 1862. Since that time the University has greatly increased in the number of buildings, facilities and students. Chancellor Frederic A. Hall's present administration has been marked by great success.

The total enrollment for the year, in all departments, was 3,838 students. This is a co-educational institution, which is in the most prosperous condition of its history. It affords great facilities in all of its departments.



MOST REVEREND
PETER RICHARD KENDRICK

First Archbishop of St. Louis—1847 to his death
1896, mourned by all religious denomi-
nations throughout the country.



REV. MICHAEL J. O'CONNOR, S. J.,
Pres. St. Louis University

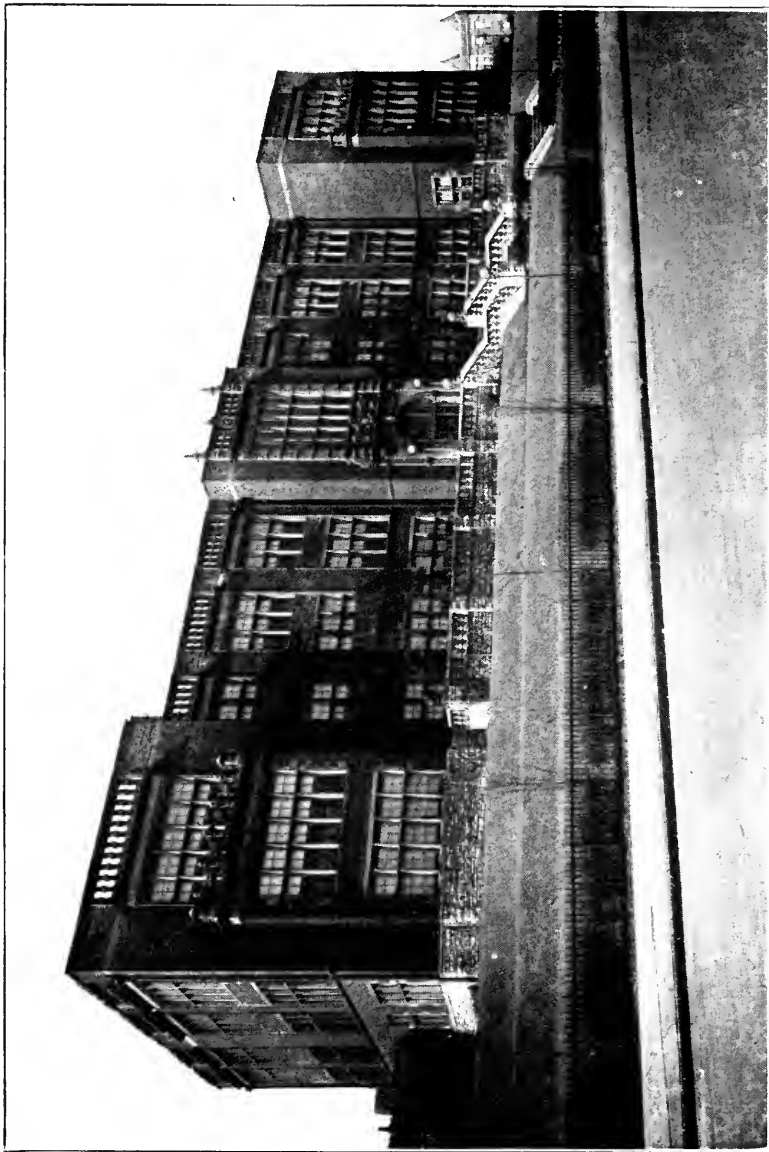


ST. LOUIS UNIVERSITY

The foundation of St. Louis University dates back to 1818, three years before Missouri became a state of the Union.

The number of students enrolled is about 1,800, with a complete faculty in all departments.

Its long history is of great interest.



WM. TORREY HARRIS TEACHERS TRAINING COLLEGE
The Crowning Course of the Public Schools

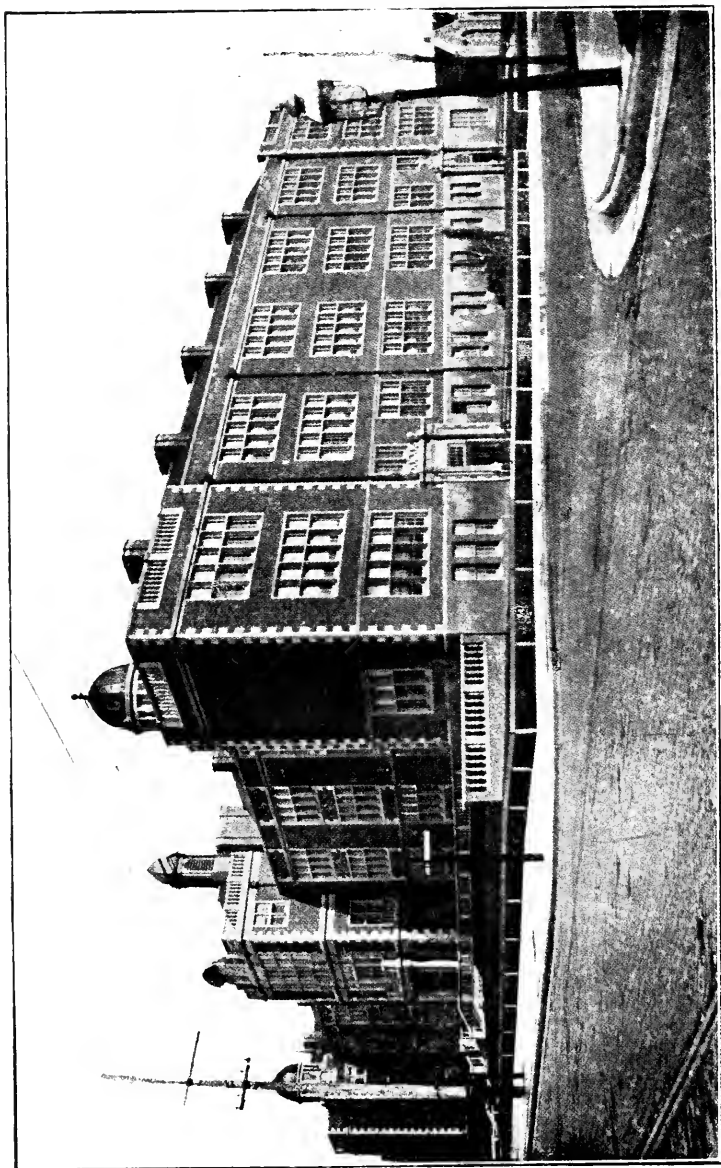


EARLY HIGH SCHOOL

This was the early culmination of the public schools where many of our leading citizens of today received their highest educational opportunities and inspiration.



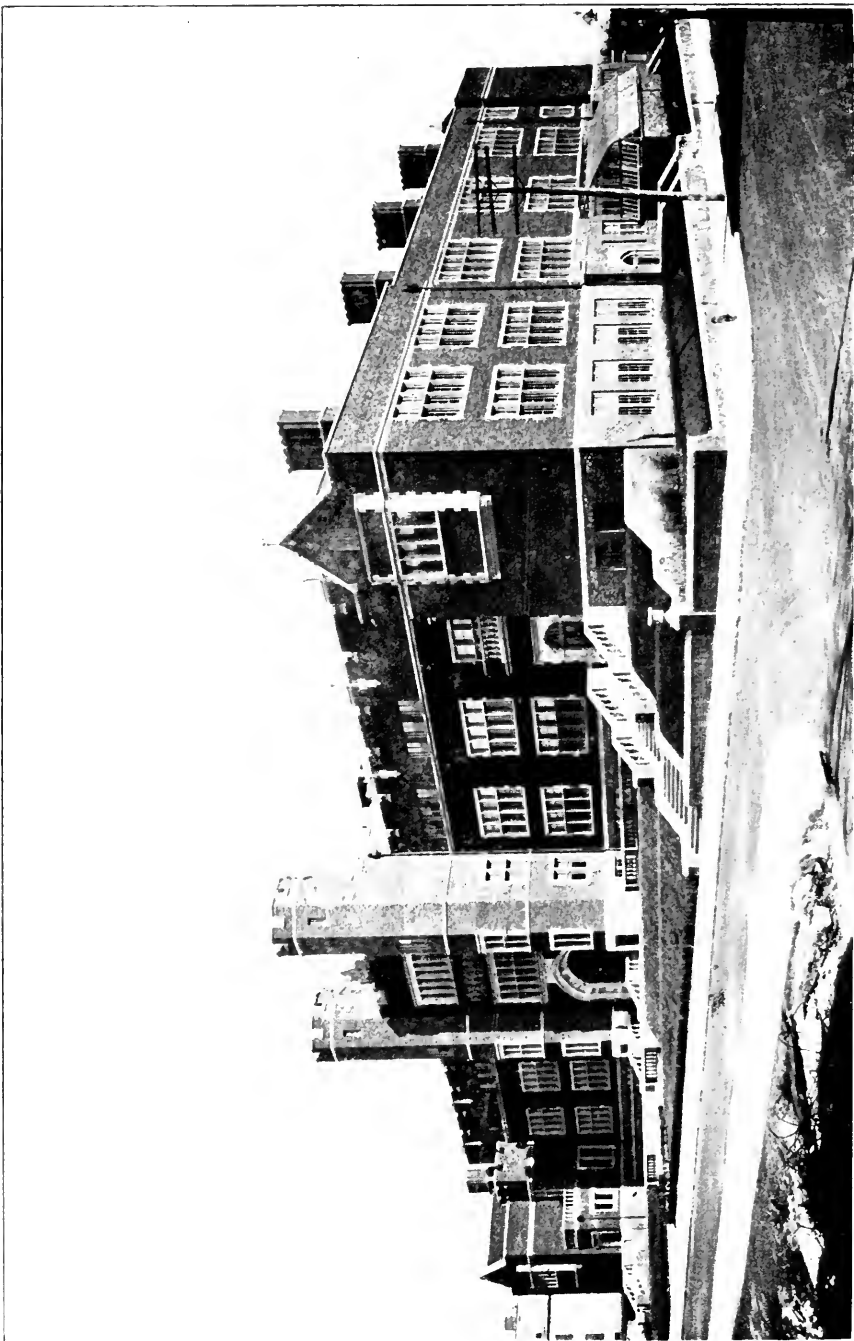
NEW CENTRAL HIGH SCHOOL



SOLDAN HIGH SCHOOL

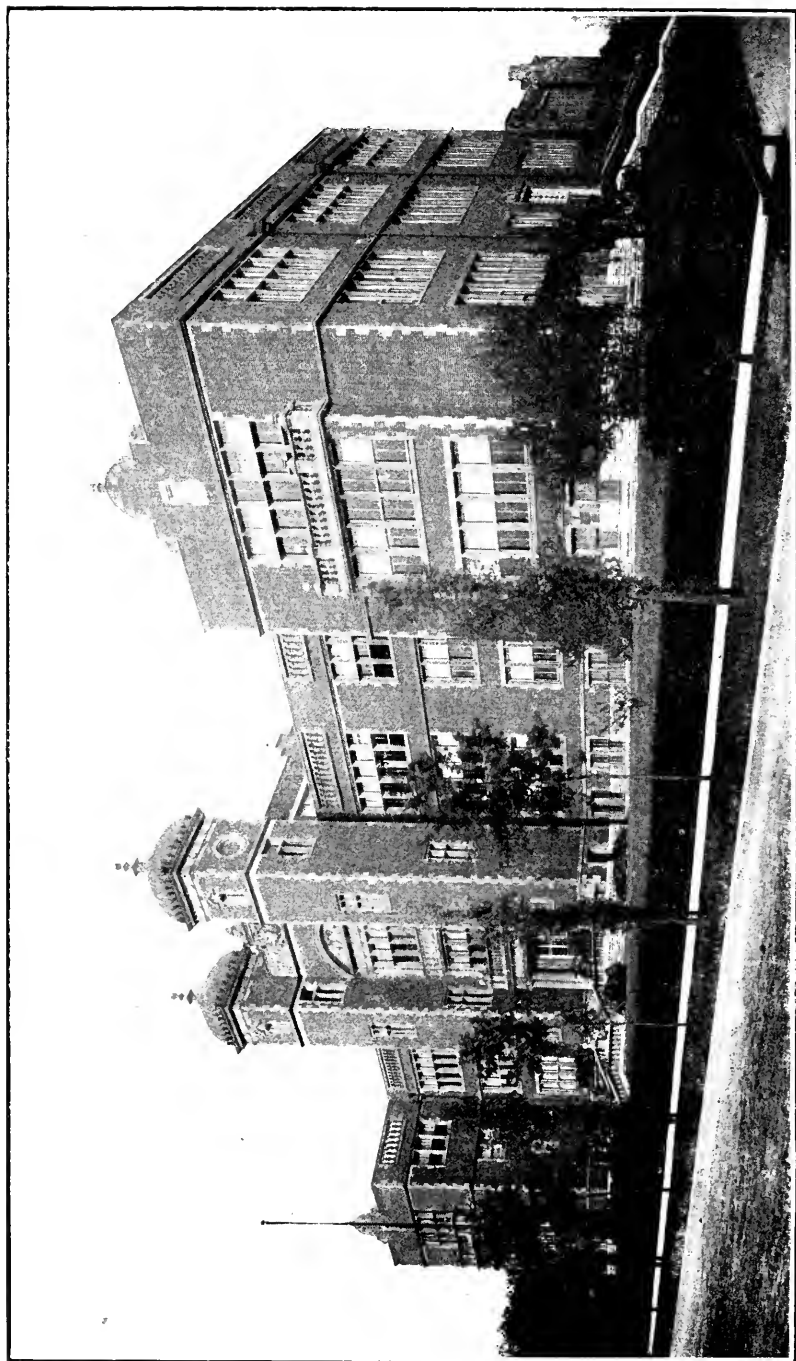
It has a large attendance from the West End of our city, which embraces families of wealth and culture of the community.

The cost of the building was about \$1,000,000.



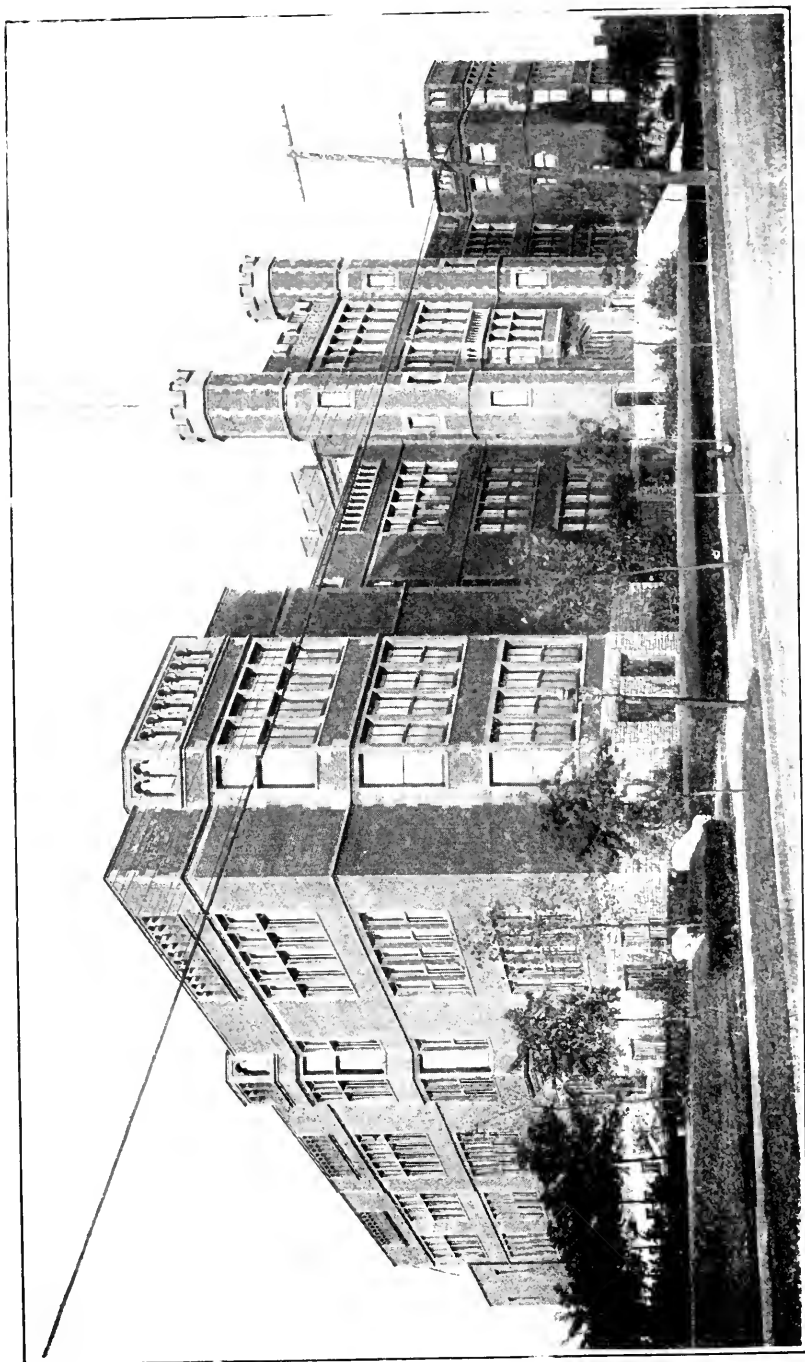
CLEVELAND HIGH SCHOOL

This is the latest and most complete of our school buildings. It is located on the South Side and has a large attendance of a community highly appreciative of educational advantages.



THE YEATMAN HIGH SCHOOL BUILDING

This school was named after the late Jas. E. Yeatman, one of the great benefactors and philanthropists of St. Louis. Winston Churchill, in his novel, "Inside the Cup," has delineated his character.



THE MCKINLEY HIGH SCHOOL BUILDING

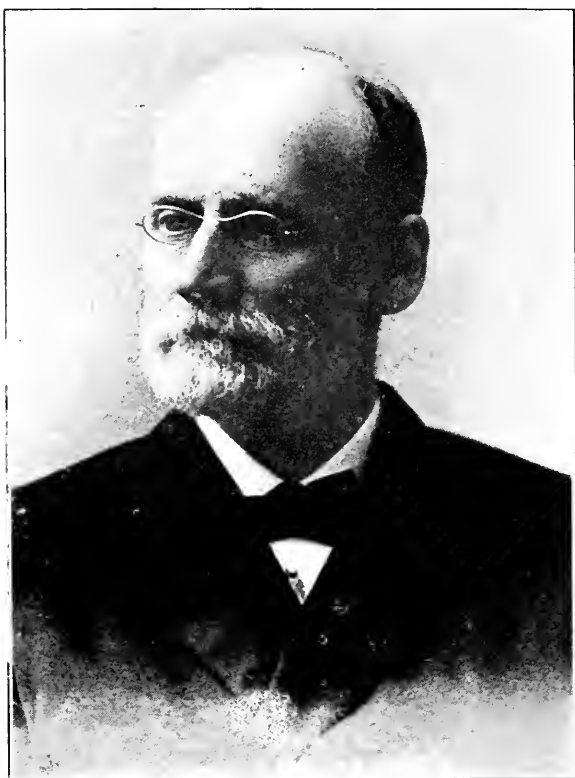
SUPERINTENDENTS

The five following superintendents of the St. Louis Public Schools, who have faithfully served and passed on, leaving a noble record:

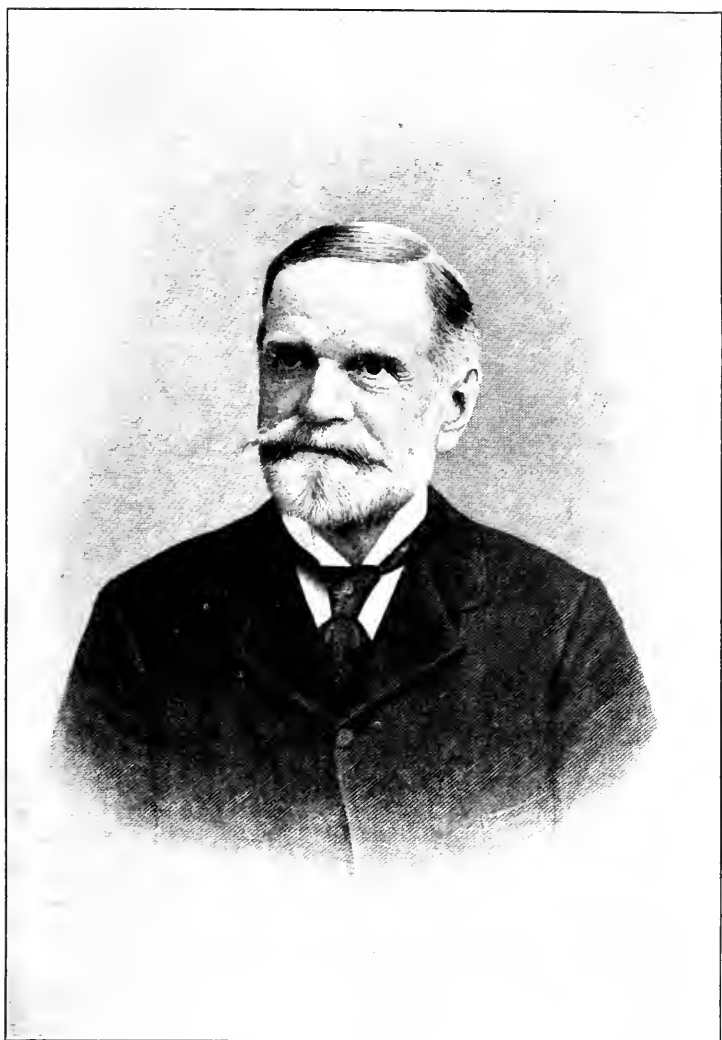
- 1 Ira Divoll, 1859-1867.
- 2 Wm. Torrey Harris, 1867-1880.
- 3 Edw. H. Long, 1880-1895.
- 4 F. Louis Soldan, 1895-1908.
- 5 Ben Blewett, 1908-1917.



IRA DIVOLL



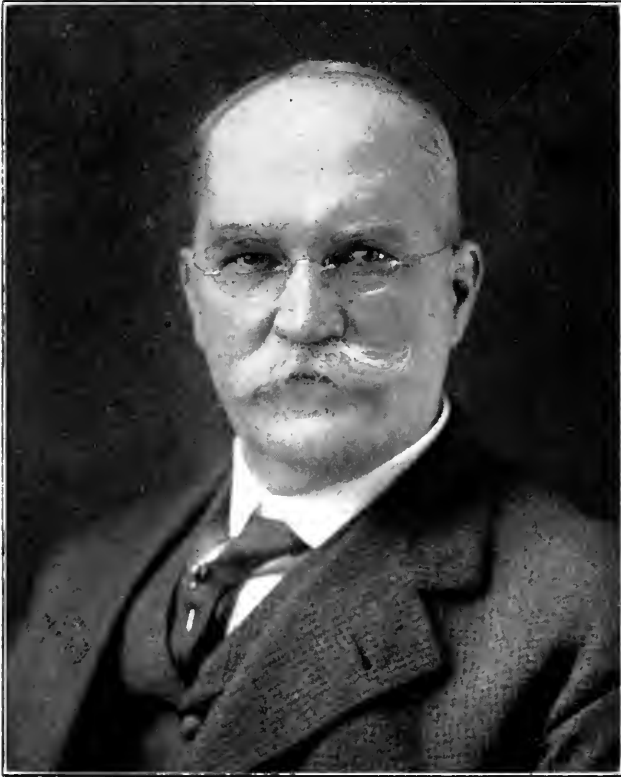
W.M. TORREY HARRIS



Edward H. Long



F. LOUIS SOLDAN



BEN BLEWETT



HENRY SHAW

MISSOURI BOTANICAL GARDEN

It consists of 125 acres in the southern part of the city and was formerly the private property and home of the Hon. Henry Shaw. It has been turned over to the city since the death of this distinguished *savant* and great benefactor, and this magnificent gift has been changed in name from "Shaw's Garden," by which it was so long and familiarly known, to the more comprehensive name of "The Missouri Botanical Garden."

It contains 11,000 species of plants obtained from all parts of the world.

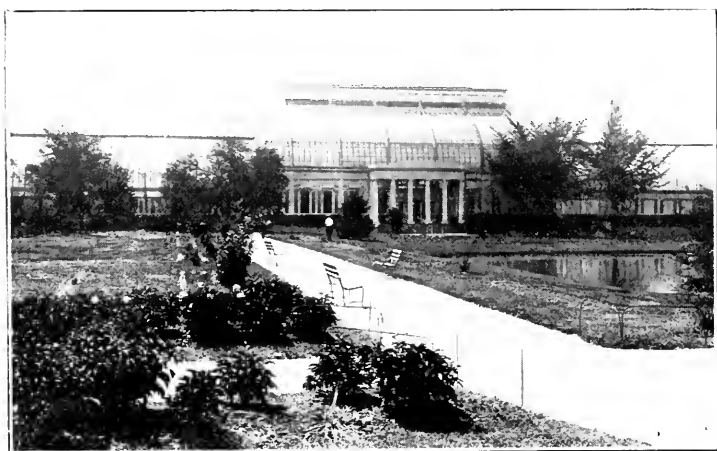
It has splendidly equipped laboratories for graduate work in Botany and allied subjects.

Its library contains more than 37,000 books and 49,000 valuable pamphlets.

The scientific value of this garden in the number and importance of the great variety of specimens is thought unexcelled by any other similar collection in the United States, and surpassed only by the Royal Gardens at Kew, England.

A feature of interest is the Mausoleum containing the remains of Mr. Shaw.

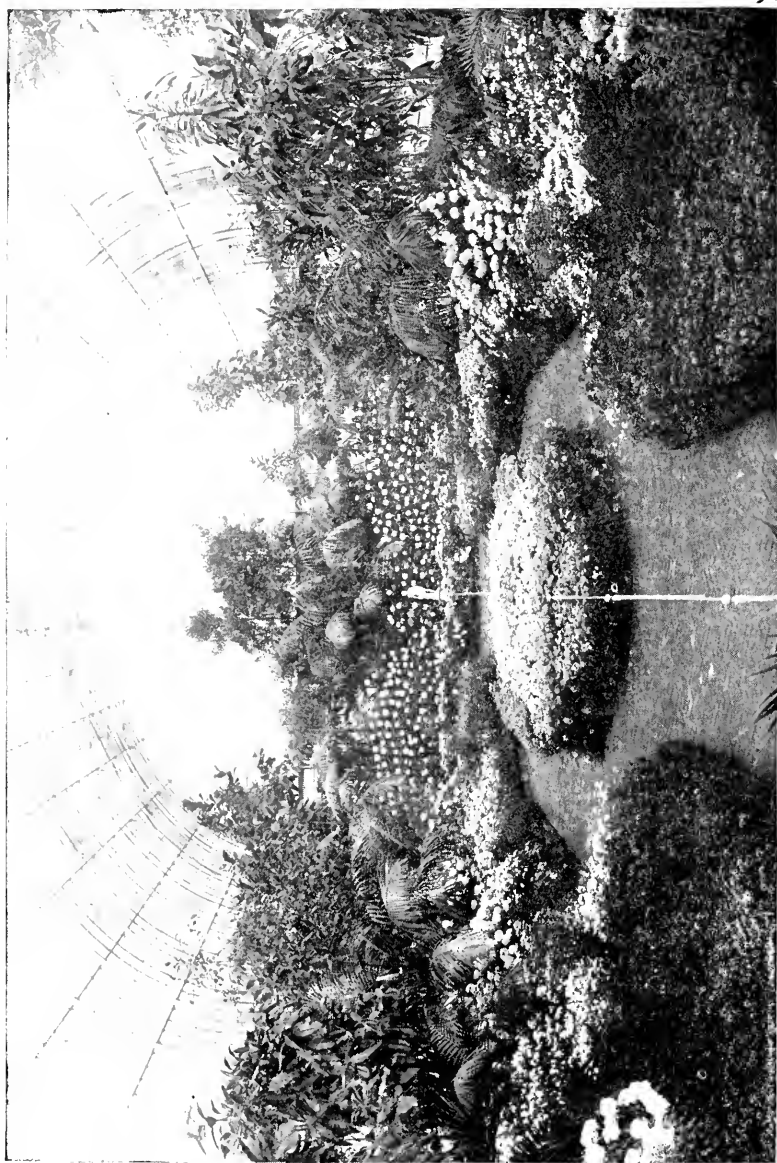
The charming arrangement and beauty of the floral display make it one of the great attractions of the city.



MISSOURI BOTANICAL GARDEN (interior view)



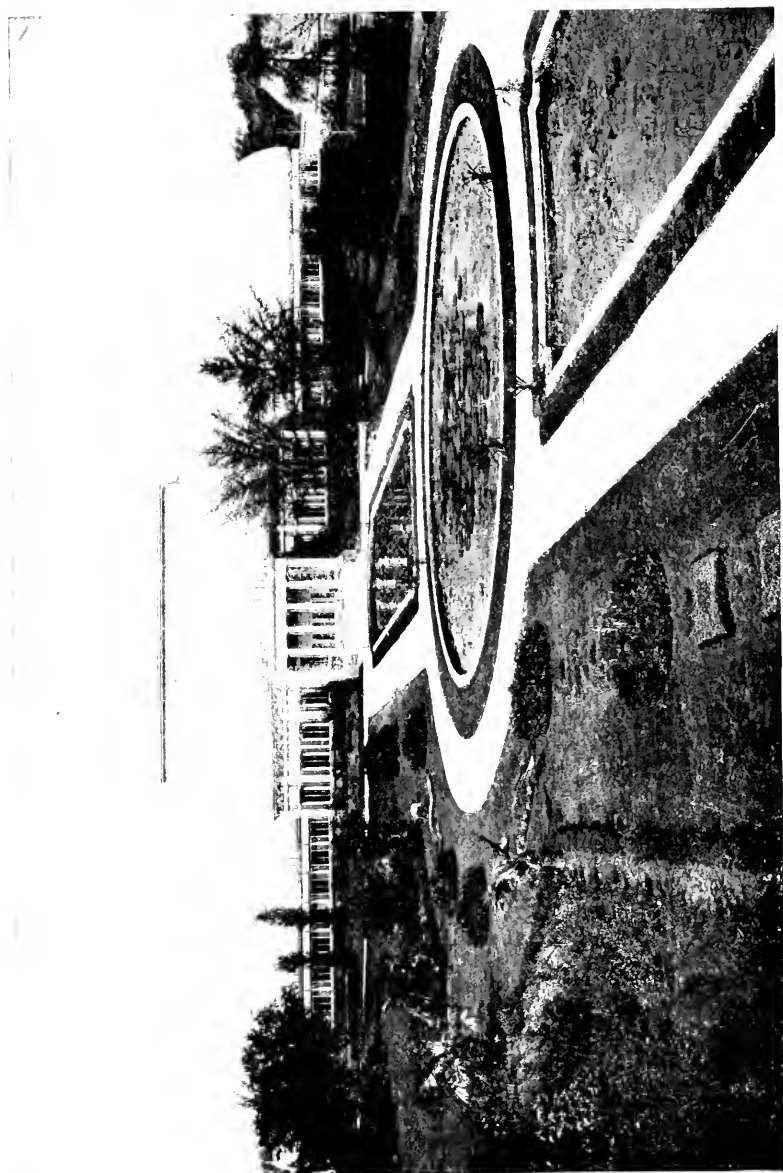
ITALIAN GARDEN, MISSOURI BOTANICAL GARDEN



CHRYSANTHEMUMS, MISSOURI BOTANICAL GARDEN



PALM DISPLAY, MISSOURI BOTANICAL GARDEN



TROPICAL LILY POOLS, MISSOURI BOTANICAL GARDEN

Missouri One Hundred Years Ago

The Saint Louis Missouri Centennial Pageant in commemoration of the One Hundredth Anniversary of Missouri's Admission to the Union, under the general direction of William W. La Beaume, written and produced by Thomas Wood Stevens; Robert Hanna, Chairman of the Productions Committee, with music by Frederick Fischer—Noel Poepping—Gerald Tyler, with a Symphonic Orchestra and the Saint Louis Pageant Chorus under the direction of Frederick Fischer—a cast of 1,000 performers, orchestra of 65, chorus of 150 and 100 dancers, was held at the Coliseum on the evenings of October 11th-15th, 1921.

This was an event of historic interest, marking a new epoch in drama and pageantry, portraying the spirit of Missouri, her people, resources, aims and aspirations and the political struggles that finally terminated in her statehood when admitted to the Union in 1821.

The actors in this spirited drama numbered many well-known leaders among the women of the city and prominent professional and business men who entered into the spirit of the play and rendered their parts with histrionic excellence.

Among the leading characters were, "The Spirit of Missouri," Mrs. George Gellhorn; "Saint Louis," Mr. David S. Friedman; "Strife," Mr. W. H. Hoppe; "The Spirit of Jefferson," Mr. R. W. Bruner; "The Spirit of Napoleon," Mr. Edgar P. Shutz; "Hamilton Rowan Gamble," Mr. Frank Somerville; "Mrs. Coalter," by Mrs. William Scheville; "Kibbie," Mr. Blanchard O. McKee; "David Barton," Mr. Daniel Bartlett; "Alexander McNair," Mr. John P. Sweeney; "Thomas Hart Benton," Mr. David O'Neil; "Pierre Chouteau, Jr.," Mr. Hector M. E. Pasmeczoglu; "Judge J. B. C. Lucas," Mr. Harry McClain; "John Scott," Territorial delegate, Mr. R. W. Bruner; "Daniel Boone," Mr. Sam Goddard; "Edward Bates," Mr. Culver Hastedt; "Auguste Chouteau," Mr. Henry de Lecluse; "Madame Chouteau," Mrs. Walter B. Douglas; "Mrs. De Mun," Mrs. George E. Norton; "Mandy," Miss Rhea MacAdams; "Charles Lucas," Mr. Percy Ramsey; "Gov. William Clark," Mr. Gustavus Tuckerman. Lack of space forbids the mention of all the players.

The drama in two acts of two scenes each, showed the social and political life of the time and place, the actual working of slavery as a domestic institution, and in legislature and convention, the clashing of local and national ideals of freedom. The scene of the play is before a tavern, representing at various times both the Mansion House and the Missouri Hotel in St. Louis.

The Masque as presented in the Prologue and Epilogue was of great poetic and spectacular effect. The music was original,

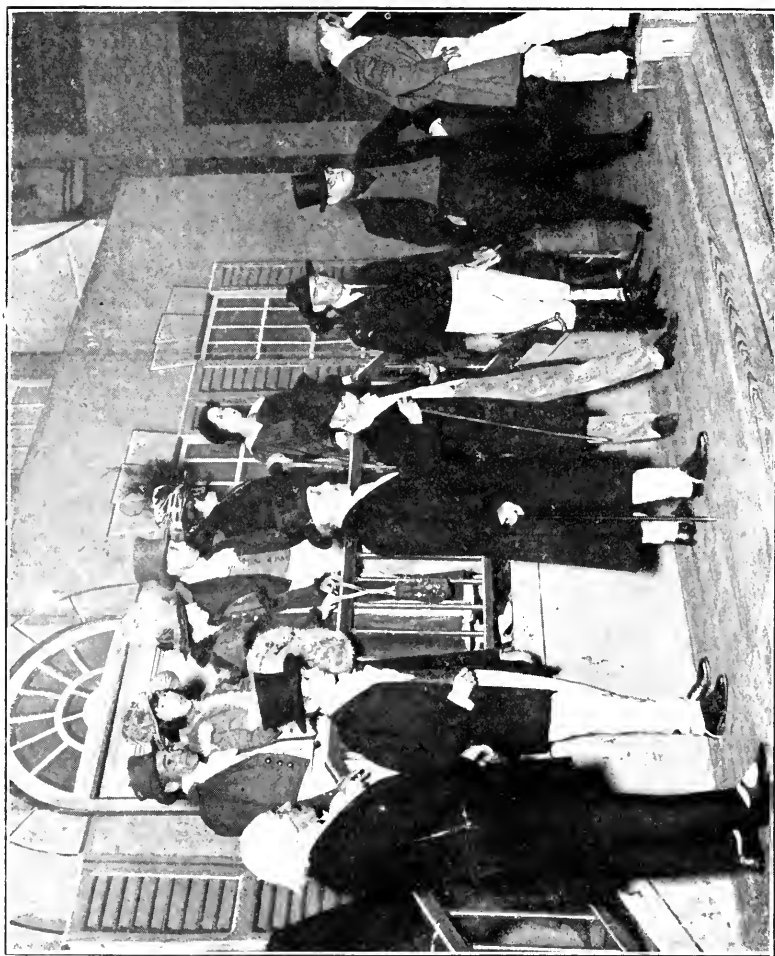
modern and appropriate. The Prologue presented Missouri, the proud spirit of the land, moving amid the dance of the ever-recurring cycles of nature feeling the touch of new forces, yet getting no answer from the ancient manitous and meeting rivers until Man comes. After the Indian, come Spain and France, bearing their flags, and with them come Slaves, bringing "Strife," a threatening figure. Calling upon the nations as they pass and view the scroll of her sovereignty, appears a vision of the Louisiana Purchase, and in the spirit of Jefferson she finds her future and breaks forth into singing and rejoicing:

"Out of the strife—a state,
Out of the storm—a star."

The Epilogue presents Missouri, magnificent in the harvest of a hundred years, greeted in Festival by Saint Louis. The conflicting elements of political life are finally harmonized into a unity of accomplishment and aspiration, transforming the element of Strife into Power—the high artistic and spiritual climax of the Pageant. This last scene furnished a spectacle of grandeur and beauty in which classical finish of form and splendor and harmony of color were blended with grace and rhythmic movement in the dance to the sound of soul-stirring music that shed a glory over all, unrivalled before on any stage.



THOMAS HART BENTON



SCENE IN FRONT OF THE TAVERN DOOR

Upper row, left to right: Edward Bates, Mr. Culver Hastedt; Julia Coalter, Charlotte Coombe; Miss Caroline Coalter, Miss Florence Walters; Charles Lucas, Mr. Percy Ramsey; Mrs. Coalter, Mrs. Wm. Scheville; "Hostess," Mrs. R. W. Bruner.

Lower row, left to right: Auguste Chouteau, Mr. Henry De Lecluse; Dr. Farrar, Mr. Ray Mountain; Judge Lucas, Mr. Harry McLam; Joseph Charles, Mr. Urban L. Dames; James Bridges, Mr. Gilbert C. Goodlett; McFerron, Mr. W. H. Hoppe, Jr.



SCENE IN THE EPILOGUE

Left to right: Edw. Bates, Mr. Culver Hastedt; Mr. Hamilton Rowan Gamble, Mr. E. L. Applewhite; The Con-
stable, Mr. Owen B. Tillay; St. Louis, Mr. David S. Friedman; Missouri, Mrs. George Gellhorn.



"MISSOURI"
Mrs. George Gellhorn

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